

# THE CHINESE RECORDER

Published Monthly by the Editorial Board  
Headquarters, Missions Building, Shanghai, China

*Editor:* FRANK RAWLINSON.

## Editorial Board

Rev. G. W. SHEPPARD, *Chairman.*

Rev. E. Box  
Mr. L. T. CHEN  
Mr. SANFORD CHEN  
Dr. C. L. HSIA  
Rev. CARLETON LACY

Dr. J. Y. LEE  
Rev. E. C. LOBENSTINE  
Rev. R. Y. LO, PH.D.  
Rev. D. W. LYON, D.D.

Mr. GILBERT MCINTOSH  
Miss IVA M. MILLER, M.D.  
Mr. DONALD ROBERTS.  
Mr. T. L. SHEN  
Miss HELEN THOBURN

## Corresponding Editors

Rev. FRANK CARTWRIGHT  
Rev. H. DAVIES

Rev. DONALD FAY  
Rev. J. D. MACRAE  
Rev. E. ROWLANDS

Miss HARRIET M. SMITH  
Mr. ROBERT K. VERYARD

VOL. LVIII

NOVEMBER, 1927

NO. 11

## Some Questions Prominent in Christian Thinking in China

### EDITORIAL

#### What of Christian Work?

No *conclusive* opinion as to what "the Year of the Great Revolution" has meant for Christian work in China is possible. Opinions are not, however, wanting. "That missionary work will never again be what it was in China seems a safe guess," is the idea of a recent Christian visitor to China. A missionary in North China recently wrote, "I feel extremely sorry for those missionaries who feel that because they have left their stations the work will now go to ruin." How many missionaries actually do feel that way we do not know. But both these quotations, to our mind, view the situation from the wrong angle. A speaker at the recent Institute of Pacific Relations said that the old name "missionary" is outworn; we need a *new* one. That suggests a new angle of vision. Instead, therefore, of asking, "What has happened to 'mission' work in China?" we should ask, "What about *Christian* work there?" Viewed from this angle one can say with confidence that instead of having gone to ruin it promises to be yet greater than it ever was. Missionary work has, in the main, been shunted on to a siding. In some places all Christian work may have stopped, though we find it hard to locate many such places. Much of it has, of course, been disturbed and dislocated and there has naturally

been considerable loss of momentum and efficiency. Yet of sixteen Christian colleges eleven are open. The majority of other schools still carry on: of hospitals under the Southern Government about 63 per cent have carried on; under the Northern Government about 94 per cent. Of the churches no general statement can be made. That in the majority of cases they have weathered the storm seems evident. This is certainly true of those in Canton, the origin of the revolutionary movement. Churches in Changsha, so a correspondent informs us, seem to have resumed much along old lines. In Nanking, also, while they have greatly suffered they have in various ways held together. The following statement from a missionary who has been through the thick of the worst of the revolution sums up the situation:—"Missionaries almost unanimously report Christian work going forward under the direction of the local Chinese leaders." Christian work has been shocked but it has not stopped! It has fallen more fully upon Chinese shoulders and become more the concern of Chinese hearts and minds than ever before. In this regard the Revolution has really pushed Christian work forward.

**What of the Revolution?**

"The Government has reverted to type" so writes a correspondent of erstwhile terror-ridden Changsha. In some places the over-zealous labor organizations have been submerged by reactionary resentment. Of Swatow one says, "The realists have made hay of the idealists." For the moment the Nationalistic urge seems to have reached an impasse. Political prophets are few, and those silent. The misbehavior of some Nationalist leaders and the unfortunate habit of Nationalist armies of occupying private homes, temples, schools and churches has caused a wave of disillusionment to engulf the former enthusiasm for the Revolution. A prominent Chinese Christian intimated that a generation would be needed to achieve Nationalistic ideals: a well-known missionary allowed a century for the same consummation. Yet both agreed in that they evidently expected change and progress to continue. None expect China to revert to the good (or otherwise!) old days. Her face is set in a new direction, though perhaps another start will now have to be made.

For the nonce we may ask, "Are there any results of this year of revolution which for Christians have prophetic meaning?" After listening to many conversations and discussions thereon we feel that there are some such permanent significances for the future. (1) In Sun Yat Sen a new idealistic leadership has been set up. A year or two ago a survey was made of the ideas of over 4,600 Chinese students. The majority chose Sun Wen as their hero with Confucius second. As a popular hero Sun Wen has, for the time being at least, displaced

the older national leaders. (2) A new national emotion has been started: a new sense of nationhood. National unification and international equality are its two major notes. It is, in fact, the beginning of a new articulation of public opinion. More Chinese are feeling this emotion than ever felt any similar one before. (3) The emperor, as the symbol of national authority, has slipped into the archives of history. He will stay there! Mencius did, it is true, say that the people were more important than the rulers. But he did not go so far as to say that the people should *be* the rulers. It is just this new political aspiration which has now sprouted. It is a hardy political plant. It can stand much inclement weather. (4) A new social alignment has emerged. Peasants have organized as peasants. Laborers have broken off from the democratic guilds and become self-conscious and in some places organically active. This centres in the ideal of an higher level of human welfare. To care for the welfare of the people has always been a government responsibility in China. But now many of the people are beginning to see, dimly it is true, that they must themselves do something to help lift their own level of living. This economic consciousness is also a hardy plant. (5) This social realignment is evident also in the new consciousness and organic relationships of Chinese women. In addition to their obligations to the family they are adding participation in political, legal, commercial and social activities. Their movement, like that of the toilers, is an embodiment of a new awareness of inherent human equality and worth. None of the above mentioned fruits of the revolutionary spirit began last year. They vary in strength and significance with different localities. In much of China's hinterland they have not even scratched the top soil of the Chinese mind. Nevertheless the agitation and propaganda of the past year have speeded up their momentum. They have a permanent significance for the future of China.

**What Can the  
Christian Move-  
ment Add to  
China's Revolu-  
tionary Aspirations?**

The next constructive steps in the Chinese Revolution are somewhat obscured. Yet may we ask, "Where and how might the Christian Movement help to cultivate the above mentioned revolutionary sprouts?" Herewith some borrowed answers. Recently a Chinese Christian leader told a discussion group that in addition to the

political and human welfare ideals ardently upheld by revolutionary leaders, China needs instruction and training in moral ideals also. New moral sanctions must be set up in the place of those that are breaking down. When asked, "What might the Christian Church do in this connection?", he replied, "Help us revise our moral ideals." "Bolshevism, communism, etc.," said a report submitted to the National Chris-

tian Council, "lack in moral vitality." In vitalizing the moral consciousness, then, the Christian forces may and should aim to supplement the revolutionary emphases. How might the Christian Movement cooperate with the new economic consciousness also? By way of answer we quote from a contemporary magazine.<sup>1</sup> "For the Christian Movement, one proposition should have a prominent, if not the primary, place of consideration: namely, the welfare of human beings should take precedence over ideas, dogmas, organizations or any other loyalties." This consideration would, of necessity, include their spiritual welfare. Yet a third place where the Christian Movement may help during this critical welter of change is suggested by a virile and frank Chinese writer,<sup>2</sup> who claims that China's chief difficulty is amateurishness and lack of expert leadership. To continue its program of training leaders, therefore, is another way in which the Christian Movement may supplement all these other movements. All these lines of contribution towards China's better future were brought out in the recent meeting of the National Christian Council.

**What of Christian Unity?**

Three reports in this issue deal with meetings of Christian bodies specifically interested in achieving Christian Unity. This is unusual. The Conference on Faith and Order and the National Christian Council brought together Christians of many and somewhat divergent communions in a fellowship that, so to speak, ploughs up the ground in which new ideals of Christian Unity may be planted. The Church of Christ in China is the biggest actual achievement of Christian Unity yet recorded in China. It has a dramatic significance to the Chinese Christian mind. Chinese Christian desire for closer unity is an insistent urge. It is rapidly gaining in strength. Five tendencies in the Chinese mind and the heart of Chinese Christians converge in this rising urge. Negatively the Chinese have a tolerant attitude towards differing religions which makes sectarian isolation largely meaningless. The relation of different religious groups is viewed synthetically rather than analytically. To this is added the general Chinese philosophical emphasis on the harmonizing rather than the segregating motive. Into these rushes the impetus of the nationalistic aspiration for political unification. These tendencies are synthesized by the Christian desire for the strength found in solidarity which is so essential to a comparatively weak movement, numerically speaking, striving against enormous odds in an environment constantly changing, often critical and sometimes inimical. All the above have been welded together through, first, the widespread criticism and suffering which has been the lot of so many

1. China Christian Advocate, October, 1927, page 13.

2. Loy Chang, "Vital Factors in China's Problems," Commercial Press, page 7.

Chinese Christians in the last year, and, second, a growing eagerness to realize Christ's vision of fellowship. The chief emphasis in this urge for Christian Unity does not seem to lie either on one all-embracing organization or on creedal uniformity. It is a movement towards a visible and free cooperative fellowship. Much fellowship apart from sacramental or ritualistic unity already exists. To extend this as a preparation for a closer relationship is the next step. Out of this rising urge for unity a greater and more inclusive, dynamic fellowship is bound to come, though its form cannot be definitely outlined at the moment.

**What of the  
Christian Message  
and Task?**

The Chinese Christian and Church is young as centuries go. But it is becoming increasingly evident that Chinese Christians have a religious experience of their own which has been greatly accentuated and articulated as the result of recent events.

A gathering like that of the National Christian Council in which the leadership and membership are mainly Chinese, gives one a feeling that this experience is a real factor and a directing force in the present attempts of the Christian Movement to readjust itself to an environment that has changed so much as to present a new face and challenge. One easily noticeable effect of this is the desire of this Chinese Christian experience to express its faith for itself and outline a task fitted to its strength and needs. The chief note in this effort at self-expression is that of simplification of the Christian Message and task. This means a desire to express Christian faith in terms of life with due recognition of its mystical aspects. As a starting point for this faith attention is focused on the personality of Christ and the implications thereof for religious and social relationships. Such a simplification of the Christian Message will enable the Chinese Christians to offer to their fellows not so much definitions of the religious life as an opportunity to enter into a dynamic experience: they need not to argue with their opponents but to live their faith. The same tendency towards simplification is seen in reference to the Christian task in China: In the National Christian Council meeting reference was made more than once to the world's need of a Christian social order. But there was little desire to spend time attempting to outline finally the constituents of such a social order. In contrast there was persistent searching for those concrete tasks which might show what such an order involves. To us this attempt to simplify the Christian Message and task indicates the beginning of a real revival: a clarifying demonstration of Christianity to China. It is essential to the achievement of a greater degree of free spiritual cooperation and fellowship. It reveals, also, what aspect of Christianity has most significance for the Chinese Christian heart.

**What of the  
Return of the  
Missionaries?**

No general principle or program which might govern the return of missionaries to their fields has emerged. Their Chinese colleagues have a strong desire to have them back. This does not, however, mean anything like sentimental indifference to local conditions. We find, therefore, that in some places, where disturbances have been most marked, Chinese judgment either cautions a return only in part or a further waiting. However, no inconsiderable number of missionaries are returning though usually without families. There seems to be a feeling, also, that the decisions for such returns should rest on the shoulders of mission bodies. In the meantime some positions hitherto held by missionaries are being filled by trained Chinese. There seems to be no disposition at the moment to attempt to foretell the effect on the strength of the missionary body of recent events and changes. In general the risk—which is by no means the main consideration—is decreasing. That in many places, however, there is still uncertainty as to what might happen, particularly from irresponsible soldiers, is quite evident. This risk is one that confronts Chinese residents as well as missionaries. This risk missionaries who return should share with their Chinese colleagues. A much more important aspect of the situation is the new relationship between missionaries and Chinese Christians and churches which recent events have pushed into the foreground. The return of missionaries should, therefore, be undertaken with due regard to maintaining the delicate balance of this new and long-desired relationship of Chinese leadership and missionary cooperators. Many years ago missionaries talked of the day when Chinese Christian leaders would be their equals in spiritual strength and experience. Now when they consider the relationship of the missionaries to themselves Chinese Christians talk in terms of their equality with Chinese leaders. That sounds like a simple transposition of words. It really registers a deep change in spirit. It opens the way for international Christian cooperation with Chinese Christians on terms of spiritual equality. That the missionary working under Chinese bodies—the missionary status now emerging—will have plenty to do is evident. All Chinese Christian groups should be so constituted, however, that they can as Christian organizations render their united judgment in this matter. Chinese Christian bodies must define more explicitly the tasks they desire their missionary colleagues to take over. A common mind on the future status of the missionary is already in evidence. To outline the ways of achieving the ideal of free cooperation between missionaries and Chinese Christian bodies and between the young churches of China and the older churches of the West is the next step in the Christian program in China.

## The Conference on Faith and Order

EDWARD M. NOYES

**A**NY attempt to estimate the results of The World Conference on Faith and Order must take into account its limitations. It did not attempt to define the basis and the constitution of a united church. The invitation summoned the delegates from all branches of the Christian Church to come together and discover by frank discussion both their agreements and their differences and to outline methods of further study to promote closer unity.

One must also consider the difficulties of such an undertaking. It is not only true that those who met in Lausanne represented radically different conceptions of the Church, the ministry, and the Sacraments, but those differences have been intensified by centuries of strife and suffering. Men and women have gone to the prison and the stake for principles to which their descendants here bore witness. Names which were sacred to some had most sinister associations to others.

In the face of these difficulties the Conference accomplished its purpose successfully. The area of agreement was found to be wider than had been anticipated. And the differences were stated and discussed with the utmost frankness and freedom. There is no attempt to compromise them in the reports or to disguise their seriousness. But the fact that such a Conference has been held, attended by delegates from all over the world, representing almost every branch of the Christian Church except the Roman Catholic communion, is in itself a significant testimony to the world-wide demand for Christian unity and a great factor in promoting that great end. The results of these weeks of study and discussion may be summed up under four heads,—The Need of Unity, The Encouragements to Unity, The Obstacles to Unity, The Further Steps Toward Unity.

Few things impressed the Conference more deeply than the passionate appeal for unity by the delegates from the mission field. Dr. Lew of China, the Bishop of Dornnakal, Dr. Banninga and others from India, stirred all hearts by their urgent appeals. "Unity in Europe or America may be a luxury, for us it is a necessity," they cried. One half of the world has not been touched by the Gospel message. The need at home is not less imperative. Only the message of a united church can reach those who are tragically indifferent to the voice which now seems weak and discordant. The youth of the world is impatient of traditional distinctions and demands a united church. The church of the next generation must be one or there will be no church at all. We *must* find a way to unity or fail.

---

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The encouragements to unity were found to be very great. Here was the expression of a world-wide desire, growing in volume and intensity. Let this become wide and earnest enough and some way must and will be found. The spirit prevailing throughout, even when questions that touch the deepest prejudices and most sacred traditions were discussed, was that of Christian brotherhood. When one recalls the bloody strife of Nicaea and the bitter factional struggles of the great historic councils, one may well thank God and take courage. Nor was there any condescension on the part of church dignitaries or men whose fame as scholars is world wide. All met on an equality as eager seekers after truth. But especially were men lifted up in heart as in common worship they realized their spiritual unity, in spite of external differences. Perhaps this mutual understanding and sympathy was the greatest gain of the Conference. Men who look on one another with suspicion and distrust can never come together. But here men from churches fundamentally separated in their conceptions learned to respect the genuineness of each others' religion and the reality of their devotion to a common Lord, and to know and love one another. There was also an increasing feeling that no one branch of the universal church can express the whole Christian message and a sense of incompleteness, even on the part of those most confident in the historic preéminence of their particular churches.

The obstacles to unity are admittedly great. The whole of Christendom may be roughly divided into two groups, those who hold the sacramental conception of the Church, the ministry and the Sacraments and those who do not, the Catholics and the Evangelicals. To the one the Church is a divine institution, founded by Christ Himself, and the sole channel of divine grace; the ministry is a separate order of priests, speaking with the voice of authority: and the sacraments are the means by which the special grace of God is ministered. To the other the Church is a brotherhood of believers, all of whom are priests before God; the minister is a man set apart from his brethren for especial service, but one with them; and the sacraments are indeed the channels of divine grace, but God is not limited by His own sacraments and confers His grace by what means He will, independently of outward ordinances, as the Friends maintain. No way to bridge this chasm as yet appears. So deep are men's conscientious convictions on these matters that they cannot sit down together at the Lord's table. But nothing is more certain than that the rising tide of unity will sweep even these barriers away and a way will be found to reconcile these apparently irreconcilable conceptions.

Among the immediate steps toward unity indicated by these discussions is the hastening of organic union between the free or evangelical churches. The differences between them seem insignificant and

union along the lines of the United Church of Canada seems immediately possible. The Conference can also hardly fail to give added impetus to the movement toward unity on the mission field and to make the home churches more ready to promote it.

The reports of the Conference will be submitted to the churches for study. A united Christendom can come only as the result of a process of education. This Conference was only the first step in that process, but it was a long one and made further steps inevitable. May the process be hastened until the whole Church of Christ on earth can deliver His message and prosecute His work with united energy.

---

## The Preaching of the Cross in China To-day

H. T. HODGKIN

(Continued from page 629, *Chinese Recorder*, October, 1927).

**T**HIS very partial treatment of so great a subject still leaves one important aspect untouched, that should not be forgotten. I set out to write upon the preaching of the Cross *in China*. Is the problem exactly the same here as at home? I think the main lines of thought must be the same for we are dealing with great elemental forces and with the facts of a supreme revelation. Yet there is something surely to be said as to the way in which the Cross can be brought home to the consciousness of the Chinese people. All I can hope to do is to throw out a few hints for others to follow up and add to.

### A. *The Cross and the Family Idea.*

Ethical conceptions in China have, to a large extent been based upon family relationships. Even though the tendency of the present day is towards disintegration of the family it must be admitted that family loyalty is still a very real thing. The universal conceptions of which we get a glimpse in Chinese thought are couched in family terms ("Within the four seas all are brethren;" "Under heaven there is one family"). Religion in its simplest essence has been for generations a family rite (ancestor worship) and the simple ceremonies within the home at special seasons are far more intimately woven into the life of the growing child than any religious ideas he gets in school or at the local temple or shrine.

The Cross should, in my view, be presented in China in what might be called a family setting. It is the expression of filial loyalty seen at its highest point. The perfect Son—"made perfect through

suffering"—willingly renders up life to do the Father's will—"not my will but Thine be done." In doing this He opens the gates of the ideal family to all believers—"the first born among many brethren"—and removes every hindrance to the perfect fellowship between parents and children and between brother and brother (note the relation of the Cross to brotherhood among men in Eph. ii. 14-18, as well as its power to create a right relationship with the Father). The essence of a true family is to be found in close personal relationships. It is this intimacy which Christ showed with the Father into which He introduces us through the gateway of His death. Because He thus produces in us a filial spirit similar to that which He exhibits we can truly be sons. "Now are we heirs." The heritage of the great family is ours. Our worship is to no earthly ancestor but to the Father of our Lord Jesus Christ who is also ours.

This line of presentation seems to me one that fits the message of the Cross into the deep foundations of China's past, that which has given her morality weight and meaning, and at the same time it carries all this forward to a bigger meaning than anything which China's sages have seen. It may be that in seeking for better ways in which to bring out this relationship we shall be led to rediscover some aspects of Christ's death which are too little emphasized in evangelical teaching in the West where the legal conceptions too often tend to take precedence of the family ones. I suggest that in this, as in other attempts to relate our message to the prevalent ideas of the people we are trying to reach, our own ideas are certain to be greatly enriched.

#### B. *The Cross and Justice.*

Foreign critics of China frequently pick out the idea of justice as one which has found inadequate expression in Chinese life. I am not saying that there is no weight in this view, but I would point out that there are very definite ideas about justice in China and that part of the discrepancy between judicial systems in East and West is due to difference in theory. To Chinese there are three elements to be considered in arriving at a just estimate of any act. First there is T'ien-li (天理), the absolute moral law which is our final authority. This law is nowhere reduced to a code but is written (as seen by persons so different as Jeremiah, Wang Y'ang Ming and Immanuel Kant) in the hearts of men. Ultimately all legal codes rest upon T'ien-li and are the feeble human attempts to express this ultimate law in particular laws. The second factor then is Kwei-fa (刑法) the approximation to T'ien-li which is accepted in the particular community to which the individual belongs. This must be obeyed but not without a recognition by all concerned that it falls short of the perfect ideal.

The third element is Jen-ch'ing (人情), the human factor. Here we must take into account a man's upbringing and opportunity and the particular circumstances of his case. No true estimate of his guilt can be arrived at unless allowances are made, for no two cases are really alike.

Chinese contend that western legal methods concern themselves too exclusively with the middle term and are prone to neglect the first and third. A harsh and inhuman justice is, they feel, the result. Where we pride ourselves upon impartiality (blind justice) they charge us with rigidity. Is the highest idea of justice the figure blindfolded with scales and sword? To the Chinese mind this seems to assume too much for the Kwei-fa which can never be more than an approximation to T'ien-li and which tends to neglect altogether Jen-ch'ing.

To the Christian the Cross brings all these factors together and curiously enough it is the middle one which stands condemned. The law of the land could do nothing else than execute justice for Pilate dare not admit there was any King but Caesar and clearly Jesus was a danger to the State. But the eternal law was set forth for all the world to see for all time when the innocent Lamb of God was nailed to the tree. T'ien-li was seen as never before embodied in the acts and character of a Person. And the third factor, seen in the prayer of Jesus and in His response to the dying thief, is forever brought into relief for "He hath not dealt with us after our sins nor rewarded us according to our iniquities."

Can the absolute sovereignty of law be maintained along with forgiveness towards the offender? Not, perhaps, if law is our poor approximation, our Kwei-fa. But it can if we go back to T'ien-li and see, as we do in Christ on Calvary, that the law of heaven is also the will of a loving Father who delights to forgive us for the sake of His dear Son. There is something here too deep for words, but which can find its illustration in a very satisfying way from the ideas of justice that we find around us. Incidentally it may challenge our ideas which are too often based upon the Mosaic code rather than on the Sermon on the Mount where it was so clearly shown us that that code was in fact the Kwei-fa of a particular period rather than the T'ien-li which lies back of it and which alone could give it any final sanction.

### C. *The Cross and Love.*

As is well known one of the great controversies of Chinese philosophy bears upon the nature of love. Can we practice universal love? Orthodox philosophy says\* "No." We must love our family more than our city, our city more than the state, our state more than humanity—

\* I cannot discover the reference to this saying but have been informed by a Chinese friend that Meh Tzi was responsible for it.

to love all equally is not to be a dutiful member of one's own family, city or state. Against this view Meh Tzi made his protest and dared to say that if no other person practiced universal love it would still be his duty to do so.

On a surface examination there is much to be said for the orthodox view. It may be contended that Jesus did not love His family as much as Jewish orthodoxy demanded and that He did not love His country as much as Jewish patriotism demanded.

He went forward to the Cross daring to practice universal love although it meant forsaking the intimate group of His best friends and turning aside from the demands of the eager patriots of His day. This is a hard saying and very crudely put, but it brings us close to one of the great paradoxes in the Cross. For the truest love of family, friends and country has been born in the hearts of millions as they have gazed upon Jesus on the Cross. None of my readers will, I assume, admit that Jesus was in any whit short of being the most loving of sons and the most ardent lover of His country. But here is a love which stopped nowhere and had no reserves. It does seem to be an impossible type of love in such a world as this. Meh Tzi seems to be hopelessly wrong. But what he never quite saw, with his somewhat utilitarian philosophy, was the thing which Jesus saw and lived by—namely, that God is love and that this supreme principle was bound to be vindicated in the end in a world fashioned by His Father.

The Cross is thus seen as the supreme adventure of the loving spirit. It answers the old dispute of China's sages, and, because of the resurrection morn, it gives a decisive and unchallengeable answer. This again is a very great thought which opens up a wide field for further investigation. It is claimed that it helps to bring the preaching of the Cross into direct relation with one of the deepest questions raised by Chinese philosophy.

These three points can only be regarded as illustrative. There is very much else to be said on the Cross in relation to China's thought and the Chinese way of life. Let us mention a few of the problems. What is the place of the Cross in any Christian statement of the Tao? Can we see what the Chinese idea of face-saving has of good as well as bad and see how the Cross at the same time humbles a man to the dust (takes away his face) and yet gives him that self-respect (power to look the world in the face) which is needed for building up a true character? (Is not the dread of taking away face in part the fear of undercutting a man's foundations so that he will simply go to pieces and not care to make good?) How does the Cross bear upon the tendency in Chinese life to accept a compromise which may sometimes actually be a compromise between good and evil? (Remember Carlyle's indignant "Away with your Heaven and Hell Amalgamation Socie-

ties"). How can we prevent the preaching of so great a forgiveness from undercutting the moral standards and help people to see that it actually enlists on the side of the sinner the moral force of the whole universe? In the China of to-day with the breakdown of authority and law, this is a very grave question.

As we think into such points as these and as we work them out with our Chinese friends and in our actual Christian service, I believe something is sure to happen. We, those of us who have lost a little interest in the preaching of the Cross, will come to see how tremendously relevant it is to every aspect of life, how it answers in many different ways the deepest needs of China. We shall come to a new and wider interest in this event which stands as the central point of human history.

I have no desire to isolate Christ's death from His life and teaching. That is utterly impossible. We see all that Christ was, and said and did as one complete whole—the revelation of the Father's heart. There has been a real and serious loss in that presentation of the Gospel which centres the doctrine of salvation so entirely in the death of Christ as almost to exclude the power of His matchless life and His identification with us in every part of it. But we must not swing to the other extreme. The Cross still stands unique as a power in the actual fight with sin. There is need of ever new reinterpretations of this soul-stirring wonder. It is as a small contribution towards the meeting of this need for the China of to-day that these few thoughts are expressed.

---

## The Tai of Southeastern Asia

EDWARD W. PERRY

THE South-Eastern corner of the Continent of Asia, roughly speaking the territory comprising the Malay Peninsula, Siam, Burma and French Indo-China, together with all of China below the 26th parallel, holds as much possibility of interest for the anthropologist as any other area of equal size on the globe. There is here very probably a greater intermixture of racial stocks and less accurate information concerning them than in any other area similar in extent. Within these limits and inhabiting this projection of the greatest of continents are possibly forty millions of people, not including the Chinese, who as to physical and climatic conditions have much in common but who are exceedingly diverse in racial origin. This great area stretches out into the South China Sea like a jumping off place, and indeed has been a point of departure for various races.

The Negritos,<sup>1</sup> who now inhabit various parts of the East Indies, very probably were pre-Chinese aborigines who originated in what is now China. They were forced south. The Shans,<sup>2</sup> called Tai in their Southern and Eastern division, were driven south by the Chinese. The Mon-Khmer,<sup>3</sup> or Cambodian peoples may have had their origin in India, and within and surrounded by these peoples are small islands of Mongolian peoples who have been left on the mountain tops by the successive waves of Mongol invaders. These curious peoples, found in Siam and Indo-China, more closely resemble the Chinese of to-day as to language and other characteristics far more than they do any of the peoples who surround them. And, to cap the arch, there is here, as indeed in all the East Indies, the modern immigration of Chinese from South China, these forming the class who control the small business, as well as furnishing high class artisans. In Burma the Tibeto-Burmans form a distinct racial element and the Malays, who do not now form the major population of the Malay Peninsula, may very well have done so at some time in the past.

Throughout this magnificent area there is one common condition, the tropical climate. Even in southern China the valleys are tropical and the climate during the greater part of the year is hot and oppressive, in fact the conditions of life are so similar that a picture drawn from any one locality of this great territory will, with small alteration, faithfully represent another. Here is a task worthy the life efforts of any ethnologist. While good work has been done by various British and French scholars, yet it remains to be said that there is no comprehensive authority dealing adequately with this section of Asia, and with reason, for it is a stupendous task. Vast from the standpoint of linguistics alone, and hampered by the fact that in some cases the tribes have no written character and consequently no recorded history. There are three great subdivisions as to race and language, the Tibeto-Burmans, the Mon-Khmers and the Mongoloid stocks. It is with a section of the latter peoples that this article is concerned.

When the Chinese moved south across the Yangtze<sup>4</sup> they drove before them a tribe of people called to-day by the British the Shans, and by these people themselves the Tai or free people. Just why they consider themselves free is a matter for conjecture. Possibly it is in harmony with that adage which intimates that 'they who fight and run away shall live to fight another day.' At least it is true that the Shans only remain in China where the Chinese do not care to come, that is, in the deep fever-ridden valleys of Yunnan province,

1. China Yesterday and To-day. E. T. Williams, p. 51.

2. China Yesterday and To-day. E. T. Williams, p. 51.

Amongst the Shans. Archibald Colquhoun, p. 46.

3. Sir George Scott. Handbook of Burmah.

4. Yunnan, the Link between India and the Yangtze. H. R. Davies.

and where they have inter-married with the surrounding population,<sup>5</sup> as is considered to be the case with the inhabitants of Canton province.

In Siam the Shans<sup>6</sup> were successful in securing for themselves a kingdom from the territory in the basin of the Menam. It was a case of stand and fight or be driven into the muddy waters of the Bight of Siam and it may well be that when the advancing wave of Tai beheld in their flight the dilemma into which they were rapidly delivering themselves that they took a much belated hitch in their girdles and turned about with their knives in their hands to such good purpose that they gave a successful account of themselves in their struggle with the Cambodians. However this may be, the Shans or Tai form the basis of the Siamese people both linguistically and ethnologically. Through good fortune they have managed to do better in the matter of political independence<sup>7</sup> than either of their neighbors, the Burmans to the west or the Indo-Chinese to the east. Evidently the British bull dog cares not enough for Siam to fight for it while the cock of France dare not assert himself further. Siam remains a splendid example of the "buffer state" and is serving a good purpose in this position between British and French territory in Asia. Siam is also the only territory where the Shans or Tai are independent, although they are found from the Yangtze on the north to the South China Sea and from Burma to the Island of Hainan,<sup>8</sup> where they are called Loi.

There are, in the large, two main divisions of the Shans.<sup>9</sup> This is expressed geographically by the watershed which separates the valley of the Mekong from that of its tributary the Wei Yuan, in Yunnan Province, China. The Western Shans, moreover, are literate and were evangelized by missionaries of the Buddhist faith from Ceylon. Through this they obtained a written character and sacred books and thus were enabled to acquire a recorded history. East of the Western Shans are the illiterate Tai, but it is important to remember that they are confined to territory north of the Siamese frontier. The same missionaries who worked among the Western Shans also gave their religion to the Siamese and also two separate phonetic alphabets, distinguished from the alphabet of the Western Shans in that the tonal inflections are accurately reproduced and indicated. So we have the illiterate Tai in Yunnan more closely connected with the Lao and Siamese in Siam so far as language is concerned, while so far as religion enters

5. *China Yesterday and To-day.* E. T. Williams, p. 52.

6. *China Yesterday and To-day.* E. T. Williams, p. 52.  
New International Encyclopaedia. Article on Siam.

7. Nelson's Encyclopaedia. Article on Siam.

8. Yunnan, the Link between India and the Yangtze. H. R. Davies.

9. Yunnan, the Link between India and the Yangtze. H. R. Davies.

into the proposition the Western Shans as well as the Siamese are ardent Buddhists of the Southern or Hinayana persuasion. The illiterate Tai have, in some isolated instances, become slightly familiar with the language, and possibly the writing, of the peoples about them, but in general they are devoid of this mark of civilization and have absolutely no recorded history.

Another interesting and characteristic feature of the life of these people is the homogeneity and the pertinacity of the language in its spoken form. Although the Tai, from Bangkok to the Yangtze, are divided into multitudinous small tribes each having its local dialectic peculiarities, yet it is true that anyone knowing thoroughly the dialect of any one locality may, in a relatively short time, become easily fluent in any other section where the Tai is spoken. In fact so true to form does the language run that it is possible to find expressions used among the Tai of the Red River valley which are not found again until Bangkok is reached, 800 miles to the south. It is of the Tai who live in eastern and central Yunnan that this paper deals in particular.

Yunnan is an interesting country and particularly so from the geographical standpoint. The great central plateau, with an altitude of from six to seven thousand feet, falls away to the south and east in a section of the most uneven country in the world. In fact the roads in this section are about the worst that could be imagined. Four great rivers rise in Yunnan to flow south and east, the Salween, the Mekong, the Black and the Red. These, together with the Irrawaddy, which flows through upper Burma, and their many parallel tributaries, score the surface of the country into mile deep valleys floored by rushing torrents and white water unnavigable to any great extent. Like the ridges formed by the fingers of the outstretched hand, the high divides between these rivers serrate the surface of the country and make all travel an adventure. Here, within these canyons hundreds of miles long and, in some places, so narrow that only the noon-day sun ever penetrates their sheltered seclusion, is power unlimited awaiting the day when it shall be profitable for men to develop hydro-electric appliances which will harness the billions of gallons of water annually flowing through these river bottoms. There is hardly one of these streams but that could be impounded by a series of dams every ten or twenty miles and find a fall of a hundred feet upon the turbine. If the day ever comes when electric power can be transmitted cheaply a thousand miles, then Yunnan province will be a storehouse of energy which may supply the whole south-eastern corner of Asia.

Inhabiting these deep gashes in Yunnan are the Shans. Due to the prevalence of unhealthy conditions in these localities the Chinese will not live in them, nor in fact leave their stock in them over night

unless their removal is impossible. The land belongs to the Chinese over-lords and they allow the Tai to live on it but exact from them a payment of rent in kind. If the Tai were but wiser it would be possible for them to assert themselves. As it is they do not seem able or sufficiently bright to capitalize their ability to exist where the Chinese cannot do so. They appear to stand in daily fear of their Chinese landlords and rarely dare to assert themselves for any unjust or harsh treatment. The products grown are mostly rice, sugar cane and vegetables. The terracing of the fields in the Red River valley is equal to any in Asia. In the Yuankiang section the valley floor is fifteen hundred feet above sea level and the plateau above this over six thousand feet, while the tops of the mountains on both sides of the canyon are seven and eight thousand feet in altitude. But the Tai go long distances up into the sides of the mountain range and construct irrigation ditches by sheer native genius which, for actual effectiveness, are as good as anything which could be constructed with the aid of modern surveying instruments.

Imagine starting a ditch at the mile level on the sheer side of a gulch near a cataract and bringing it down five thousand feet by the simple process of winding it this way and that over the face of a gradient which a horse cannot climb directly. And these people have no instruments. I have heard, but cannot vouch for it, that they begin these ditches in several sections and that when they are joined the gradient is perfect in its equality. At least I can vouch for the perfection of the finished product and its utility. This water is conducted to the paddy fields on the small hills in the valley and is used again and again by the simple process of being let out of one field into the one next lower by the use of a mud dam.

The bottoms of the valleys are divided up into small rice paddy fields separated from each other by a *kana* or low mud dyke. This is difficult to walk upon when it is dry and only possible for a Shan when the weather is wet, as is the case six months out of the year. Yet these dykes form the only roads of the country and must be used not only to walk upon but by the men who carry upon their shoulders the rice which is a product of the fields. Along the sides of the deep valleys are mountain torrents which drop almost perpendicularly from a mile height to the river bed. Between Mosha and Yuankiang there are about six of such streams on the west side of the valley alone. They are but a trickle in the dry season, the winter, but in summer they rise to the depth of several feet and fill the air with their resoundings and the unfortunate traveller with dread. In one place, near Mosha, I saw a stream bed over 1,000 feet wide covered with granite boulders from a few pounds in weight to that of several tons, and these had all come down the mountain. On a certain day in

the rains ten or a dozen old women were searching for driftwood along this bottom when a storm arose over the headwaters of the stream. The run-off from several lateral valleys joined and fell with almost instantaneous speed taking a large part of the country side—rice fields, old women and all—down into the Red River to be seen no more.

Speaking of water, there is plenty here for half the year. And the only protection against it is afforded by the houses constructed of red mud. All the valley is of red mud, decomposed laterite. 'Dobie' mud is splendid for building houses in a dry climate, and not so bad either in a wet country when a good foundation can be had and a tight roof of tiles or slates or thatch. But in the valleys of Yunnan the Tai build roof and all of mud and likewise keep dry, although no white man can do so. The rats drill holes through the mud roof and then more dirt has to be pounded into the holes. Since boyhood I had heard of the simplicity and uselessness of pounding sand into a rat hole but it remained for me to find the use of the process when it was necessary to provide shelter for wife and family by that means.

The Tai are independent in many respects. By a curious introversion of fortune they call their Chinese masters by the opprobrious name of *ka* or slave. Why, no one has been able to discover for they cringe before the Chinese. The Tai are a mild mannered people, pleasant and easy to associate with in the main. Their social life is patriarchal being centered in villages ruled by the elders of the family. As they have no writing they are unable to mark their graves and hence have no recorded history. Their religion is animistic and the funeral is a time of feasting, both for themselves and the spirits of the departed. Such of morality and social virtue as they have is fortified by their simple religious outlook upon life and when these superstitions are roughly torn from them they are without moral backing for such simple virtue as they have attained.

The family life is also simple in the extreme. It is the common custom for all the people, particularly the youths and maidens, to gather in a grand festival once or twice a year. It is difficult to call this either a harvest or a spring festival for one can see, in the Red River valley, the very unusual sight of harvest and planting going on at the same time. In the wet season there is plenty of rain and in the dry there is enough water from the mountains. So the fields are planted in rotation and two crops are obtained a year and the planting of adjacent fields is often irregular so that harvested grain may be carried by a growing field. Whatever the name of the festival or its occasion, it is the custom of the young people to foregather in their sylvan simplicity and with the help of bacchus enjoy themselves for a time. The results are easily prognosticated and of course there is a degrading element to it all.

Paternity of the child is as much a matter of conjecture as of certainty. When the expectant mother arrives at the place where her condition forbids her usual free and easy enjoyment of life, she selects from the number of her admirers, or it may be the admired, the man of her choice and the child is born under his roof and henceforth known as his child. Exchange of wives is easily accomplished but I have never seen any evidence of a man having more than one wife at a time. This above of course applies only to the Tai of Yunnan although there is similarity in the social customs of all the Shans. There is a common element in the social life of both the Shans and the Burmans. In each instance the woman exerts far more influence and freedom of choice in her dealings with the men of the community. In Siam it is not infrequent that the husband is encouraged to pass on, where the union is not to the satisfaction of both parties, while the woman remains in her home and selects a more desirable mate. There is none of the seclusion of women such as exists among the people of India nor of the enforced subserviency that is so apparent in the case of Japanese women.

The Tai of the Red River are also skillful in navigating that stream with help of long sampans made of three wide hewn planks. Sampan, a word most familiar throughout the China coast, of course means literally 'three boards.' While no boat can possibly navigate the whole length of this river, there are nevertheless many long reaches where a boat makes travelling easier by water than by land. The valley is exceedingly hot and dry six months of the year and hot and steamy another six months. Malaria and black water fever is prevalent and it is an almost unfailing rule that the Chinese who come into the valley and remain there any length of time develop some malady. This seems at times to be as much a psychological reaction as a result of some physiological change.

What the political future of the Shans will be is difficult to forecast. They are now governed by Britain, China and France, and in Siam have their own ruler. With the homogeneity of language and pertinacity of racial traits it would seem that here is a people possible of great national development. In fact where intermarriage with the Chinese has taken place the resulting product is remarkable for its ability and attractiveness. But in point of attainment it is a far cry from the simple, timid Tai Ya of the Yuankiang to the gaily bedecked princes of Bangkok sliding by in their Rolls Royces and furnishing a modern touch to one of the two absolute and independent monarchies left on this earth to-day. While there may be in the minds of the Siamese the vision of a day when a great new kingdom may arise on the foundation of the Shan peoples, it is a matter of conjecture alone. At least it is a possibility, and with much less Alexander achieved more.

## The Imperial Religions of Ch'in and Han

C. WAIDTLOW

(Continued from page 571, *Chinese Recorder*, September, 1927).

**T**HE fourth dynasty of gods. This religion was only used as Imperial Religion for about nine years. In B.C. 104 Emperor Wu made a change. The two chief gods are the two brothers already mentioned: the western king (西王) and the eastern king (東王), sons of Shou and the Royal Mother. The western king is also called T'ai-i (太乙), the eastern Hou-t'u (后土). We will particularly mention the western king who, as god of heaven, is the most important. This system of worship is taken from the Ch'in (秦) state. The Ch'in state's oldest ancestors are to be identified with Shou and his son, the western king. The oldest ancestor is called Ta-yie (大業). While his mother is sitting weaving, a swallow drops an egg in her lap. She swallows it and gives birth to Ta-yie. Ta-yie has a son, Ta-fei (大費), also called "the hidden earl" (伯翳) or Earl I (伯益). He was the Ideal-emperor Yü's helper in stopping the great flood. After that he was given the task of taming wild birds and animals. He controlled mountains and lakes, and he also ruled over grass and trees. In another passage it is said that he invented the art of sinking a well (井). In Sze-me-ch'ien his name is changed from 伯 (earl) to 柏 (cypress). The above mentioned: birds, wild animals, grass, trees, especially cypress, wells and springs are all attributes of the western king, who is identical with Earl I. The western king has white and purple as his chief colours. His chief place of worship is Kau-ch'üan (甘泉), i.e., the sweet spring. In the temples on Kan-ch'üan hill lamps and incense were used for the first time at worship. Shen-t'u (神荼) and Yü-lei (鬱壘) the two door-gods<sup>12</sup> are mentioned in "The Religion of Emperor Wu" (*Chinese Recorder*, June, 1924), therefore they need not be further mentioned here. We will only relate two myths about the death of the western king. These myths are both found in Shan-hai-ching. "In the great desert," the book says, "there is a mountain upon which the heaven rests and here is a man, the boasting father (夸父) who has snakes in his hands and uses snakes as ear ornaments. He miscalculated his own strength, and tried to pursue the shadow of the sun. When he arrived at the place where the sun sets (禺谷), he drank of the river, but not sufficient to quench his thirst. He therefore went on towards the big lake (澤), but before he arrived, he died from thirst." It is also said, that when "the boasting father" died he threw down

12. Shan-t'u is the eastern king and Yü-lei the western.

his staff and it was transformed into a peach forest. The place where Hwang-ti ascended to heaven was not far from this forest, and the idea of leaving the staff may indicate that the power is transferred from the fourth dynasty of gods (the western king) to the fifth (Hwang-ti). The western king is not ruler over the sun, but only of the moon. In this myth there may be an indication that he wished to be ruler of the sun, but was not successful. In the second myth the western king is called Hsing-yao (形天), the second character of this name means the very opposite to that of his father's name, Shou (a long life), as 天 means untimely death. We are told that Hsing-yao fought with Ti (帝), i.e., Hwang-ti, for the honour of being the chief god. Hsing-yao was beheaded by Hwang-ti, but he did not die. "He considered the nipples of his breasts as eyes and his navel as his mouth. He danced with a shield and an axe in his hands." The decapitation may be taken to mean that he was relieved of his position as chief god of a dynasty, but continued to have a subordinate position among the gods of the fifth dynasty.

*The fifth dynasty of gods.* We have now come to the youngest but the greatest of all the gods, Hwang-ti (黃帝). Ti (帝) can be translated either as emperor or god. In the first instance it means Hwang-ti as Ideal-Emperor; in the second instance it means god, especially god over the earth. Hwang-ti has earth (土) and yellow as his most important symbols, but he is also god of heaven and called T'ai-i (太一), i.e., the absolute one. Sze-ma-ch'ien also uses the term Shang-ti (上帝). Hau-shu, quoting Sze-ma-ch'ien, alters the terms Shang-ti to something else, for instance: Sze-ma-ch'ien relates in B.C. 101 about Emperor Wu's offerings to Shang-ti, but in Han-shu this is changed to "offering a yellow calf to Shang (上)." The term Shang-ti is not only meant to convey the idea of place (上 up in heaven), but it has also a retrospective meaning (上 behind, former ages), referring to the great ancestor. Hwang-ti is considered by Sze-ma-ch'ien as the great ancestor from whom he begins his historical records. The term 太一 is in Hau-shu changed to 泰一. The literal meaning of 太一 is the one higher than anything else, a kind of monotheism scarcely found in the term 泰一. Therefore, Han-shu, written in the time of the seventh dynasty of gods, avoids the expression 太一. The most important place of worship during the fifth dynasty of gods was Ming-t'ang (明堂) as described in Ta-tai-li. Ming-t'ang was a building with 9 rooms, 36 doors and 72 windows and was thatched with 茅 (a grass used for thatching). It was a square building, the roof being round, and it was surrounded by a moat. The way Ming-t'ang was built indicates heaven to be round, the earth to be square and the sea surrounding the earth. This was the idea of the world according to the fifth dynasty of gods.

Hwang-ti's principal wife is Lei-tsu (媧祖) and as her husband is a god she is a goddess, but very little is said about her. She is the ruler of the silkworms and the cat must be among her symbols, as it is protector of silkworms. There is another woman spoken of in connection with Hwang-ti and more is said about her than of Lei-tsu. She is called the heavenly woman (天女) and the black woman (玄女) and assists Hwang-ti against his enemy Ch'i-yu (蚩尤), the red god. She furnishes Hwang-ti with plans, by which he gains the victory over Ch'i-yu. She is called "the black woman of the nine heavens" (九天玄女) indicating her very high position. She is in reality the god-mother (神母) reappearing from the first and second dynasties of gods. In the sixth dynasty of gods we meet her again under the name of Nü-wa (女媧). Although she changes her name, she continues to be the same person. In Hwai-nan-tsü we are told that Nü-wa was transformed 70 times.

*The sixth dynasty of gods.* The religion introduced by Emperor Wu in B.C. 104 (viz., the fifth dynasty of gods) continued as imperial religion, according to Han-shu, until B.C. 32, although Emperor Hsüan (B.C. 73-49) had a great deal of sympathy with the religion of Fu-hsi (伏羲). This sixth dynasty of gods was formerly found in the Lu (魯) state. There are three chief gods. The first is Tai-hao (太昊), as Ideal-Emperor called Fu-hsi. He is especially god of heaven and the sea, while he shares the power as ruler over the rest of the universe with the other two. His chief colour is blue (青) as being in harmony with the colours of heaven and the sea. The second is Fu-hsi's wife, and one of her names is Hsi-wei (豨韋). She rules especially over the earth, but joins her husband in ruling the heavens and the sea. Her corner of the compass is north, in the east she rules together with Fu-hsi. The third is the mother of Fu-hsi, the god-mother of the first and second dynasties of gods. When the sixth dynasty of gods had closed she was called Nü-wa (女媧), i.e., 'the wry mouthed woman.' She is ruler over mankind, both living and dead, especially the dead. West is her special place and in the south she rules together with Fu-hsi. She was later made out to be Fu-hsi's sister.

We get the best information of the sixth dynasty of gods from Chou-li 6th part: "Records of arts and industry," and from the stone engravings in Wu-liang-shi (武梁祠) in Shan-tung. We notice a figure of Fu-hsi and his wife, who is called Ts'ang-ching (倉精); the lower part of their bodies are like a snake's and are entwined in each other. Fu-hsi has a crown on his head, the top part being square (方) and the lower part circular (圓), indicating that the sixth dynasty of gods considered heaven to be square and earth round. Fu-hsi holds a carpenter's square (矩) in his hand, his wife wears a crown with

five points, while a child hangs on to the parents' sleeves. The inscription tells us that Fu-hsi and Ts'ang-ching were the first to establish the kingdom. They have also, the inscription further tells us, invented the eight diagrams (八卦) and the art of tying knots on strings. Fu-hsi made the diagrams and his wife manipulated the strings, "so they could rule all that was found in the seas." The earth is supposed to be surrounded by four seas where Fu-hsi rules. In another engraving Fu-hsi is pictured wearing a crown with six points and sitting on a throne supported by a dragon and a human being with wings and a tail like a snake. Clouds are seen above the throne, and on both sides there are dragons, phoenix, frogs, birds, etc., suspended in the air, all symbols of Fu-hsi, his wife and his mother. On a third picture Fu-hsi is seen as the ruler of the sea. He is riding in a carriage drawn by three fishes; the carriage is surrounded by frogs and fishes, all carrying spears and shields; soldiers with spears and shields are riding on fishes; dragons and human beings with wings are also seen in the military expedition. On a fourth picture Fu-hsi is seen as the god of the clouds, seated in company with his wife<sup>13</sup> surrounded by clouds and human beings in the act of worship, all with wings. The horses that draw the carriages also have wings. Horses and carriages are altogether very conspicuous on all the pictures of Fu-hsi. Fu-hsi's wife is goddess of rain. On one picture she is seen above a dragon, which has a head at each end of its body and whose heads touch the earth, its body forming the vault of heaven: she is pouring water from a jar down over the earth. Fu-hsi's mother is goddess of wind, while Fu-hsi is god of thunder. On one of the pictures the mother is seen with her hair hanging loose, blowing wind out of her mouth. Fu-hsi drives, as god of thunder, in a carriage drawn by six boys and he has drums fastened to both ends of the carriage and beats them with a mallet. Finally Fu-hsi is also god of the stars. He is seen sitting in a carriage formed by the four stars of "the great bear."<sup>14</sup>

A couple of pictures represent a battle between the gods, being fought on a bridge across a river. The symbolical use of things is carried so far that a fish is seen in a tree, because both fish and tree are symbols of Fu-hsi.

*The seventh dynasty of gods.* This dynasty, used originally in the state of Ch'u (楚) was in vogue, with the exception of a few short interruptions, from B.C. 32 to A.D. 9, when Wang-mang usurped the throne. The later Han dynasty reestablished the seventh dynasty of gods worshipped from A.D. 25. We will only give a short account of how this worship was carried on. The most important places of wor-

13. Or possibly Nü-wa.

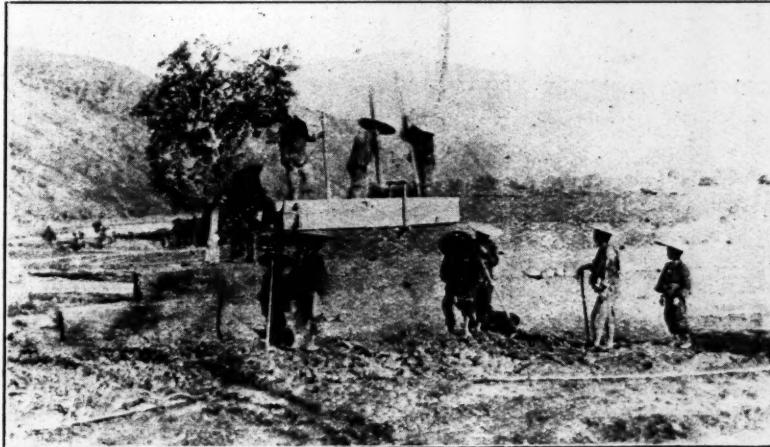
14. Also called "royal carriage" (王車).

ship and offering are now to be near to the capital; seven li south of the capital is the place for offerings to heaven. The red god is now the god of heaven; being the god of fire, he is worshipped by burnt offering. He is called Hwang T'ien Shang Ti (皇天上帝) and the offering is burnt on a round altar with eight stairs. The heaven is now accounted to be round and the earth square; this idea has held good since. Outside these altars are the altars for the gods of the five colours: the blue towards east, the red and the yellow towards south, the white towards west and the black towards north. There is a temple on the south where heaven and earth are worshipped. North of the capital is found the place of offering for the earth. The red god's wife Hou-t'u (后土) is worshipped here on a round altar and the offerings are buried in the ground. At the winter solstice offerings were made to heaven because the sun (陽) was born at that time. At summer solstice when darkness (陰) was born, offerings were made to the earth. Offerings to the sea, the rivers and Mount T'ai (泰山) were also made both on the southern and northern places of worship (郊). Sun and Moon were worshipped and received offerings on the southern place of worship (郊), nor were the ancestors forgotten.

The two chief gods of this dynasty of gods are the red god and his wife, but we refer to "Myths and legends of China" by Werner, who relates the story of the Divine Archer (神羿) and his wife Hêng-oa (恒娥). We refer especially to the myth of the red god and his wife in connection with sun and moon, (page 180, etc.). As the sun projects its rays, in like manner the Divine Archer sends forth his arrows. Emperor Yao has points of resemblance to the red god. The latter is known at the present day as the kitchen god; he is also called god of destination (司命), a name first applied to P'an-ku. The red god has also the name Chu-yung (祝融), taken from P'an-ku, who used it because of his being god of fire. It can easily be seen from the pictures in Wu-liang-shi that the Ideal-emperor, Chu-yung, is a different person to Shên-ming, the red god as Ideal-emperor.

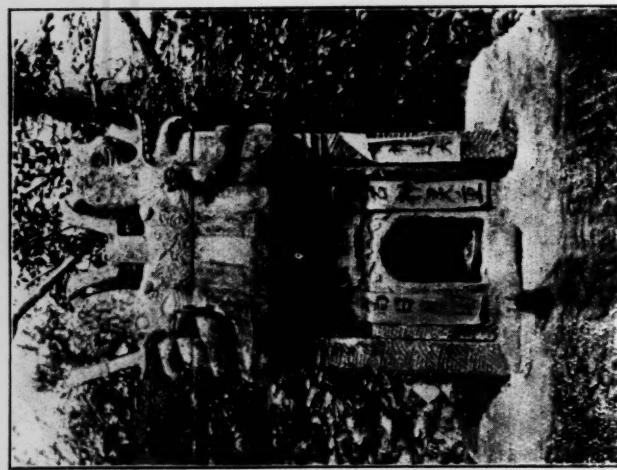
The greatest god in each of the seven dynasties are placed together and mentioned in Shwou-yüan (說苑)<sup>15</sup> as the seven bright gods (明神) and it is these seven gods we especially have tried to describe. It is very likely that the same seven dynasties of gods are found in the Assyrian, Babylonian and in the Scandinavian mythology. They are probably a common property of all heathen religions. For instance the Frygian gods: Kybele, the great mother, and Attis greatly resemble the two gods of the second dynasty. For the Scandinavian mythology the gods of the Edda can, I presume, be identified with the gods of the third, fourth and fifth dynasties. It is well known that

15. Written B.C. 16.



#### AMONG THE TAI.

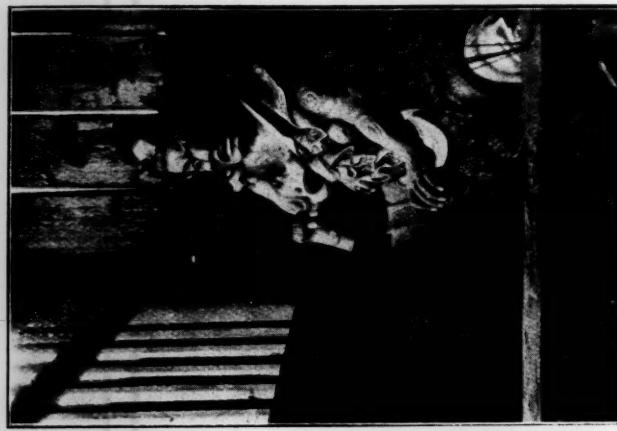
(See article, "The Tai of Southeastern Asia," Edward M. Perry,  
CHINESE RECORDER, November, 1927, page 691).



I



II



III

#### STRANGE GODS.

(For illustrations I and II see article, "The Imperial Religions of Ch'in and Han," C. Waidlow, CHINESE RECORDER, September, 1927, page 565 and October, 1927, page 698). III. Chinese god with skull necklace in temple on Chengtu-Yachow-Tachienlu road, West China.

P'an-ku bears a likeness to Ymer; Njord and Skade are very much like Shou and the Royal Mother. Heimdal resembles the western king, Thor is similar to the red god and Odin can be likened to Hwang-ti. There is a possibility that the great poem Völuspa is a description of the fifth dynasty of god's downfall in favour of the sixth dynasty of gods and not of the end of the world, as commonly supposed.

---

## What "Religion" Means in China

### A. SYMPOSIUM

**I**T is generally held by the Chinese that any individual who lives a truly religious life, either as a Christian or otherwise, will eventually produce a cultural personality. My firm conviction is that only Christianity can introduce a clean human environment, local and national.—LI TIEN CHUCH, Taianfu.

---

The Chinese are widely divergent in their views upon religion. Broadly speaking, they may be divided into two classes. The uneducated class believes in various sorts of superstition, in a life beyond this life, in the transmigration of souls, in an hierarchy of divinities who watch and know every action and thought of every individual and meet out due reward or punishment either immediately or in the next life. They do not question the ultimate soundness of any religion so long as it satisfies their craving for assurance of a better life to come.

The educated class, formerly largely under Confucianist influence and now affected by the infusion of western scientific thought, is on the whole non-religious, though not atheistic. They do not believe in the supernatural, although they recognize a certain vague Principle which is at the basis of everything in the universe. This is sometimes expressed as the Tao or "Way" or "Order of Heaven," which has much in common with the "Laws of Nature" of the evolutionist.

Of course there are many intermediate classes of believers between these two extremes. There is no small number of highly educated people who believe sincerely in a formal religion without, however, feeling it necessary to pay much attention to its dogmas and superstitions,—of these are the leaders among the Christians and Buddhists. But they are not in the majority.—HU CHE-MU, Shanghai.

---

To the Chinese mind, life should be in harmony with all the forces of the world and in general its idea of religion is not essentially different from that of the other religions. For instance, the Sung phil-

osophy is thoroughly rational. Yet it is thoroughly religious in that it laid emphasis on the ideas that the nature of the universe is essentially that which we possess as our nature and that the cultivation of human nature through reverence (according to the Cheng brothers) in order to conform to the norm will enable one to realize this oneness. In popular religious notions the practical and ethical life and conditions are simply projected into the unseen world with all the related perverted conceptions and confusions, born of the process of accommodation and survival.—T. C. CHAO, Peking.

To the Chinese mind to be religious is to grasp the highest principle and to make that principle prevail in one's every day life. The religious life is not based much, I feel, on the presence of God—walking with Him. In other words, the Chinese believe in Humanity more than they do in Deity. I can easily see the defects of this statement but this is what I have gathered from my contacts with my fellow countrymen.—K. L. PAO, Peking.

By religious life the Chinese understand a constant thought of God or Heaven, a clear consciousness of His presence, an implicit trust in Heaven's wise dispositions of human affairs and a firm belief in the equitable retribution of Nature. They do good, therefore, and leave the results alone. Through reverence (敬), man comes into communion with God. Sincerity (誠) brings God into cooperation with man. A religious man is above strife (爭) because his flesh is being mortified all the time. He makes no complaints (怨) about his state of life because of his firm belief in Heaven's wisdom, benevolence, and justice. He has few fears (懼) for he has the satisfaction (德) of feeling in unity with the Universal Being.—LI TIEN-LU, Tsinan.

The Chinese Idea of a religious life is that the one who lives religiously worships some spiritual being (always polytheistic), depends on some being mightier than himself for help and protection and looks for a deliverance from suffering in a life hereafter. The last point mentioned, however, does not appear in the religious idea of some—as for instance even a robber may worship and depend on a God for the success of his business, though he does not look for any *reward* in the life to come. This religious sense manifests itself most in the minds of those who boast of their own self-righteousness. On the surface there appears to be some similarity, between the Chinese idea of the religious life and that of the Christians. But considered carefully they are essentially different. One of the main differences between the two is that in the former there is a separation of religion

and ethics. To a Chinese mind one can be a pious idol- or ancestor-worshipper and at the same time bad morally. Good works are not necessarily done by good men. Then in the Chinese idea of the religious life there is no scheme of redemption, no regeneration, no sonship in the Christian sense.

What I have said above is presented from the practical point of view only. From the theoretical viewpoint the religious ideas of the Chinese would be different and varied.—S. L. HSIEH.

A religious man lives as follows:

Adheres strictly to the principles of his religious belief;

Does alms-giving;

Teaches his children his own religious principles;

Deals squarely with everybody;

Loves others, but is not interested in his enemies;

He may live a secluded life, or he may mix with the people and live a pure life. Thus he tends to become somewhat distinct from his fellows;

All these things he does because of the blessings he hopes to receive while on this earth, and for the reward that he hopes to receive in the future life.—C. C. TSHAI, Shanghai.

- (1) Visiting temples, holy places and sacred mountains.
- (2) Building churches or temples.
- (3) Keeping holy festivals.
- (4) Singing or reading holy books.
- (5) Attending religious meetings.
- (6) Burning incense.
- (7) Fasting on the 1st or 15th of each month.
- (8) Abstaining from killing or harming living creatures. This is a vegetarian idea.
- (9) Fearing of devils.
- (10) Use of prayers, magic or charms.
- (11) Sacrifice to God or gods.

WANG CHANG-TAI.

The principal Chinese idea of the Religious life may be summarized as follows. The Chinese are never religious, at least they do not take any religion seriously. They often confound religion with ethics, believing that dealings with men are far more important than those with unseen powers. The worship of ancestors is grounded in filial piety. Doing good works, the Chinese believe, will bring reward. They believe, also, in compensation and the transmigration of souls. C. LIU, Kwang Hua University, Shanghai.

## On What Conditions Should Missionaries Return to Places That are Now Evacuated?

### A Proposal For Deliberation

EDWIN MARX

#### I.

**T**HE question of missionaries returning to areas that have been evacuated is one that becomes more pressing as time passes. It is accentuated with the coming of autumn, the season when China missionaries have been accustomed annually to return to their stations from summer vacations and take up the work of the ensuing year. It is intensified by the increasing eagerness of the missionaries, who have been sojourning for months in strange places, to be back in their familiar haunts and at their posts of duty. In many cases, we are happy to know, the missionaries are being invited and urged to return by individuals and groups of Chinese friends. This urge for the missionaries to return is likely to grow steadily stronger as the events which caused evacuation recede further into the past, and conditions appear to be more stable.

As I see it, the last thing desired by those who are responsible for mission policies and for the support of missionaries is to delay unduly the return of the foreign workers to their stations. Yet they may be well advised not to concur too readily in the proposals for missionaries to resume their former positions. The question of such resumption in any particular case may be not so simple as it appears to the individuals and groups immediately concerned. Before any decisions are made for missionaries to return to their stations, they and the Chinese friends who invite them should try to insure that the step is not being taken merely on the grounds of personal inclination, nor of local or temporary expediency.

The enterprise of foreign missions is very extensive and complex. It is difficult to know how far the influence of one act may extend and how it may affect the total Christian movement. An editorial in a Christian journal last April, referring to the plight of missionaries in China at that time, said that the things which had happened to them were not the result of their own acts but the inheritance of a sad past, and that in the future at any time the consequences of an old way might fall upon them to destroy them. Without seeking to excuse ourselves from any responsibility rightly belonging to us, we may recognize the truth in those words. We should be careful about our present decisions, for as surely as we are reaping the harvest that others have sown, others after us will gather the fruits of our wisdom or error.

We should be wary, then, who go before  
A myriad yet to be, and we should take  
Our bearings carefully where breakers roar  
'And fearful tempests gather: one mistake  
May wreck unnumbered barks that follow in our wake.

The various points requiring to be considered in connection with the return of missionaries, can be grouped under three more or less distinct topics: 1. Security of persons and property; 2. Responsibility of missionaries to their own governments; 3. Relations with Chinese Christians and to the Chinese people in general.

## II.

On the first of the above topics I formulated a statement which was published in the Bulletin of the National Christian Council in June this year. I have nothing further to say on this point at present. The statement is as follows:

"As to conditions on which missionaries should return to their stations, the following are important: 1. There must be law and order established in the community in which they go. This is not because the missionaries would be afraid to take risks, but because I see no moral value in missionaries placing themselves in a situation where life and property are held lightly and where missionaries would by their example contribute to the impression that lawlessness is a minor matter. I think that by insisting upon a reasonable degree of safety or else refusing to enter into the situation, the missionaries may contribute to upbuilding a strong public sentiment that will support and demand public safety."

## III.

The second topic merits careful study in order to formulate some principles for guidance. Perhaps the committee on International Relations of the National Christian Council will take the lead in this. I would offer the following suggestions:

1. The missionaries should not be asked to ignore the representatives of their own governments in determining and carrying out mission policies, but should seek to co-operate with them on a basis of reciprocal understanding and respect. Much has occurred to give both the missionaries and their Chinese friends some very real, if not very clearly defined, misapprehensions regarding our duty and our attitude to our own governments. There is a widespread popular impression that the Christian must choose between allegiance to "Christ or Caesar," as sharply as between "God and Mammon." This conception has been strengthened in China by the campaign of slogans directed against imperialism, until any relationship between the foreign missionary and

the government under which he holds citizenship is in some vague way regarded as unworthy of his Christian principles and his missionary calling. On the other hand, we have proclaimed in China, especially for the benefit of our Chinese constituency, that Christianity does not alienate people from their governments, but fosters the spirit of loyal citizenship. If we are sincere in this profession, it must apply alike in principle to citizens of all governments. Of course, it does not follow that the citizen shall blindly follow the motto, "My country, right or wrong!"

2. There has been too much tendency to throw on the consular and diplomatic representatives the responsibility for the wholesale evacuation of missionaries that has occurred during the past months, and this has been done in such a way as to give an impression that the evacuation would not have taken place, at least not on any such large scale, except at the instigation of these officials, who brought it about primarily for political reasons. I believe that, while the consular and diplomatic authorities may have effected evacuation in some cases where it would not otherwise have occurred nor been required, in the great majority of cases it either occurred or soon would have occurred as a result of direct action by Chinese. This applies to most, if not to all, the territory under the control of Nationalist troops. And while the case may be different in North China, where the Nationalists did not enter, it looked at the time the evacuations were advised in those places, as if the penetration of the Nationalist armies into those areas was imminent. Hence, the charge that the consuls brought undue pressure to bear to cause missionaries to leave their stations seems to me unfounded and unfair.

In the cases of some consular officials I know that they did not act hastily, or without considering sympathetically the effect of their advice on the work in which the missionaries were engaged. I have not enough facts at hand to generalize with assurance but I believe that the criticism that the government representatives were primarily interested in the political aspect of events, without appreciation of their bearing on the Christian program, is wide of the truth. I venture to suggest that the general evacuation which took place was unavoidable, was not dictated by unworthy motives so far as the missionary body at large was concerned and does not require apologies. If this is true it needs to be publicly acknowledged in the interest of simple honesty and better understanding. If this opinion is seriously challenged, should not missionaries tarry awhile over the question of their return until some agreement can be reached regarding a point that so intimately touches the integrity of their motives.

Speaking of evacuation, it is a practice which cannot be repeated many times without serious consequences. It will not require many

repetitions of such an event, either in a particular locality or in the country at large, to destroy confidence completely. Successive departures would indicate that the decision to return had been imprudent, and this would rapidly undermine confidence in the judgment of those who so acted. This is a vital factor to consider in maintaining the morale of the Chinese co-workers, and the sympathy of supporters abroad. It would be better to remain away from stations long enough to guarantee an ample margin of safety against recurrence of evacuation, than to risk too much chance of it.

#### IV.

The third topic is the most important of the list: that is, relations with Chinese Christians, and to the Chinese people in general. Nobody possessing knowledge of conditions in China during recent years can be unaware of those issues between Christian co-workers of the East and the West which have occupied the minds, and sometimes disturbed the peace, of "the household of faith." It is not necessarily a misfortune that differences of viewpoint arise, but it is a calamity if they cannot be amicably adjusted. Questioning, discussion, criticism, even controversy, may serve useful ends if they are utilized as a means to practice Paul's advice, "Put all things to the test; hold fast what is good." Following is a list of issues outstanding between Christian missionaries and their Chinese brethren. While they are commonly known, it seems best for our purpose here to enumerate them once more. They are given in the form of categorical propositions in order to see the issues in clear relief for discussion.

1. *Cultural aggression.* The missionaries have forced themselves into China, and are too aggressively pushing their religion and culture on the Chinese people.

2. *Treaty status.* The status of missionaries under the international treaties is a violation of the sovereign rights of China, is resented by the people, and is a hindrance to the progress of the gospel. It would be better for missionaries to remain out of the country than to perpetuate longer the present conditions.

3. *Use of Money.* The policy of using foreign funds in the propagation of the Christian movement is in need of drastic reform. Non-Christians charge adherents of the cause with mercenary motives, while both non-Christian and Christian Chinese accuse foreigners of dictating to the Chinese churches through economic control.

4. *Christian education.* Missionaries are wielding educational authority and influence contrary to the rights and interests of the Chinese people.

5. *Denominational divisions.* The representatives of the Western churches are responsible for the perpetuation of denominational differences in China. The Chinese, if left to their own devices, will speedily heal the divisions which Christians of the West have created.

6. *Missions as a Going Concern.* Missions are too highly institutionalized. Missionaries are more concerned about their positions, and mission boards about their investments, than about the welfare and wishes of the Chinese people. (The eagerness of missionaries to rush back to their stations, "at the behest of their superiors to recondition the status quo," will be regarded as proof of this charge).

7. *Superiority Complex.* Foreigners have a natural inclination to dominate Chinese, and are not willing to work under Chinese direction. This is a result of the foreigners' feeling of superiority.

8. *Need of Missionaries Past.* The need for foreign missionaries, due to the growing enlightenment of the country and the development which the Chinese church has attained, is now outgrown.

In connection with all these topics the discussion needs to be directed not merely to discovering the amount of truth and of fallacy in the charges, but to determining what steps will be taken to change the situation.

I am not attempting to discuss the above challenges. They are put forward for earnest consideration. I have no solution of them to propose in advance. But they should be faced thoroughly and candidly now while missionaries are out of their stations, before they return.

There are two reasons why these questions should be cleared up, as conclusively as they can be, at the earliest possible date. The first is out of justice to the rights and wishes of the Chinese people. On most of these issues there is a fairly united public opinion, at least as to aims, if not as to methods of reaching the aims. These aspirations have been voiced fairly and reasonably, and yet so frankly, that there is no longer excuse for anybody in China who is not deaf and blind to remain in ignorance of what is wanted. The other reason for emphasizing efforts to reach some settlement is because of the adverse effects the agitations are having on missionaries and mission organizations. They have been subjected to severe criticisms, unjustly as well as justly. Not all who set themselves up as spokesmen for the Chinese Church have a valid claim to the title. The world at large, especially outside of China, has difficulty amid the babel of voices, in distinguishing which ones deserve more of heed, and which ones less. Biased critics, doctrinaires, and zealots have exaggerated the faults and mistakes of missionaries, and have magnified the differences between them and their Chinese colleagues to such an extent as to place the westerners under a heavy handicap and to generate considerable friction. This

kind of publicity is undermining confidence in the missionaries and in the value of their work in the minds of their supporters. To be sure, the shortcomings of missionaries should not be minimized nor proper criticism curbed in the least degree. But it is important to provide some antidote to the mischievous influence of those who are misleading public opinion, even though they may be actuated by the best intentions.

Some persons hold that a better method of procedure is for the missionaries to get back to their stations first and deal with all these matters afterward. There is much to be said in favor of this view, for some of these issues cannot be settled easily or quickly. It is also true that most of them can be worked out better in the process of experiment, and in an atmosphere of friendly cooperation at actual tasks, than by mere academic discussion. But this is not all of the truth. For some of these issues are of years' standing, during which time apparently little progress has been made toward their solution. The parties with divergent views were getting on somehow, and there was no way by which those who were dissatisfied could move the defenders of the status quo to inaugurate changes. Assuming that changes in the status and functions of the foreign missionaries are needed, will it not be easier to agree on the nature of those changes and to provide for a new basis now, than after the missionaries have returned to their stations, reestablished their homes, and become engrossed in manifold activities? It took an upheaval to shake us out of the beaten tracks. If after due consideration it is decided those paths were best, we can with confidence return to them. But we should avoid the blunder of blindly slipping back into the old futile ruts. If we do, we may forfeit the best opportunity we shall ever have to blaze new trails to more glorious heights of achievement.

The temptation besets us to temporize, to choose the course that appears easier at the moment, and to evade confronting these issues squarely. Nobody wants controversy. We crave fellowship. We are weary from long months of tension. Chinese comrades are being crushed under burdens of responsibility that would be staggering even under less difficult times than these. The missionary's sympathy prompts him to fly to the rescue. And so there leaps forward the impulse to let bygones be bygones, to get back to the interrupted tasks and make up for lost time. So runs the specious argument, to all of which with our hearts we say amen. But our heads remind us that nothing is settled until it is settled right.

For years there has been a great clamor over this question of readjusting relationships between the missionaries and the Chinese Christians. It may be that in the shadow of great tragedies and greater needs for Christian fellowship and cooperation, the problems of Sino-foreign

cooperation have shrunk considerably in their degree of seriousness. Perhaps we shall even conclude that readjustments have been going on steadily in the times past, and will continue to do so in time to come, and that to allow the process of gradual evolution to continue is the best way after all. But it is unthinkable that we should keep on fulminating against things as they are and be unwilling to act to change them.

---

## The First General Assembly of the Church of Christ in China

ANDREW WEIR

**F**ROM first to eleventh October there met in the beautiful buildings and campus of St. Mary's Hall, Shanghai,—graciously lent by Bishop Graves—a gathering which marks a notable stage in the church-union movement in China. The meeting brought joy to many hearts both as the realization of the hopes of years and as an earnest of even better things to come. "There is a river the streams whereof make glad the city of our God" was how I heard one delegate express his feelings.

The Presbyterian churches in China formed their union in 1907 avowedly "as the first step within our power toward drawing together the various branches of the church." Ten years later began consultations with the churches of the Congregational order founded by the London Mission and the American Board. These soon had concrete results in the formation of several local unions, the largest being in the Canton Province. But it was only on the 29th September last that the Presbyterian General Assembly finally voted itself out of existence merging its life, its traditions, and its property in the wider life of the new fellowship. Though some Presbyterians and Congregationalists in North China have, for various reasons, not yet joined the union, our hope is that most, if not all, of them may soon find their difficulties removed, and that we and they may thus alike find an enlarged and wider life.

The name adopted at the Provincial Assembly in 1922, "The Church of Christ in China" or "The Chinese Christian Church" (中華基督教會) may be open to some criticism, but it definitely suggests an inspiring hope and ideal. Negatively, the church refuses to be bound by the denominational distinctions brought in from the Christianity of the West, while ready to profit by all that the Christianity of the West can contribute. Positively, it looks forward towards a church inclusive

in spirit and organisation, founded on the great truths of the evangelical faith that have been the strength and life of Christ's Church in all ages, and at the same time seeking to naturalise itself with living assimilative force in the Chinese environment.

The Assembly adopted the brief statement of fundamental doctrines of the Christian faith and the Constitution which have been under consideration for some years in the Presbyteries (District Associations) that constitute the Assembly. Though these are the outcome of much thought and experience, it is definitely recognised that we are still in an experimental stage. As our union becomes more cohesive, and our fellowship deepens and widens through anticipated union with other churches, restatements and other adjustments may be required and are provided for in the Constitution. While realizing the priceless value of the Church's rich heritage, we believe the real golden age is yet to come.

In those days together at St. Mary's we were conscious of many marked differences in accent, thought, outlook and tradition among the hundred delegates (four-fifths Chinese) who came from as far apart as Hainan and North Manchuria. Much still remains to be done in growing together naturally into a close-knit common life. The form of organisation which seeks to embody our oneness of spirit leaves large room for individual and corporate liberty in the constituent members. It recognises the value of both the Congregational and the Presbyterian ideals;—indeed it was almost amusing to hear a veteran Presbyterian missionary all unconsciously adverting with much vigor some principles of congregational independency. But our Chinese colleagues are right in claiming freedom to accept from the West only what will add to the strength of a church that is to be really Chinese as well as truly Christian. Highly though we missionaries may value the ideas and work and witness of our ancestors, we must remember that our ancestors were not the ancestors of the Chinese.

The questions discussed during our meetings were mostly those that now confront nearly all the Christian forces in China, but of course we dealt with them from our own angle. From such union organisations as the National Christian Council we seek to borrow all light possible, and make the application specially required within our own body. Co-operative fellowship without our own borders as well as within is our recognised ideal.

But while we rejoice in the consummation of a union that includes about one-third of the Protestant Christians of China and in the expansion and enrichment of our common life, we desire a life that is still more abundant. Recognising how other churches, e.g., the Anglican or the Methodist or the Lutheran, have developed better than we some elements in the Christian way of life, we would hope the

day is not far distant when as a separately organised church we may lose our life, and find it, in a still wider and richer union.

Though many others served devotedly at the meetings, special mention should be made of the Moderator, Rev. Ch'eng Ching-yi, D.D., and of the General Secretary, Rev. A. R. Kepler. By his sympathy and patience, spiritual vision and power, poise and dignity, shrewdness and practical business ability, Dr. Ch'eng laid us all under a heavy debt; while Mr. Kepler's energy and constancy and spirit of brotherhood received well-merited tributes from both Chinese and missionary colleagues.

---

## Impressions of Christian Work in Kiangsi

L. J. BIRNEY

**T**HE editor has requested a brief statement of observations and impressions gained during a recent visit to Kiangsi. I gladly comply for I came down river with a singing heart because of things so evident as to be inescapable to any one who knows intimately and sympathetically both what was and now is in the section which I have just revisited.

The first is the rapid and unmistakable growth and development of many of our Chinese Christians upon whom were suddenly placed heavier responsibilities than they had ever borne alone. It was exhilarating to see that development manifested in many ways. In the very faces, attitude, spirit of those who were suddenly thrust more fully under the burden; in the ease and confidence, with which they are doing the work; in the skill and resourcefulness acquired in dealing directly and unaided with trying conditions; in the quality of the work being done and the successful conduct of the complex administrative problems connected therewith. Besides many smaller schools, we have five important schools in Kiangsi. Every one is open, running smoothly and successfully, with as fine spirit and temper on the part of student body and faculty as we have ever seen. Difficulties, persecution, disappointment of ardent hopes centered in the Nationalist party, the encroachments of soldiers and other troubles have produced a unity, loyalty, earnestness in study, open-mindedness and heart-hunger in regard to religious matters that is exceedingly gratifying. Some of the Chinese leaders have grown as much in certain essential elements of leadership in the last six months as in as many years of the preceding period.

The second impression is heartening, inspiring, namely the Chinese of whom I speak could get along without us! Disappointing? No, glorious! Thus our joy therefore is fulfilled, they must increase,

we must decrease. It means that the work of our devoted missionaries in the Yangtse Valley during the last half century has been an amazing success. It was for this cause they came and for this end they toiled. To have been instrumental in effecting such a result in fifty years in a given place is a triumph of grace for which we devoutly thank God and take new courage.

The third impression is the significance of the warmth, insistence and persistence of the call from our Chinese friends that the missionaries return at once. This, under the attendant circumstances is one of the most beautiful and heart winning experiences I have had during these years in China, and demonstrates a high degree of broad mindedness and Christian spirit and a very true insight into the deeper meanings and possibilities of interracial Christian fellowship in worship and in service. Without such an invitation we could not return, but with it we expect to go back in the immediate future. But this intention brings to a poignant intensity a,

Fourth impression borne in upon me at every turn during those rich days of discovery, namely that our missionaries are going back to the most difficult, delicate and complex task they have ever faced, fascinating and challenging as it is: far more difficult than the task that met even the first missionaries. It will require a wisdom, tact, and self-restraint; a sympathetic discernment of what Christ meant in His prayer that we should all be one; a depth and reality of spiritual life and insight, that can only come by a special enduement of God's grace and the mind of Christ. There is a new psychology pervading the minds of our Chinese co-workers, wholly different from that of even six months since. They may not be conscious of it, which is to their credit, but we must know it intimately, and appreciate it sympathetically, and fit into it intelligently or we are discredited. To go back to the work able to stimulate and not retard this new and rapid development of capacity for leadership; to renew and enrich the old fellowships without renewing the old relationships of foreign control in so far as it existed; to restrain our counsels, seeking to advise with rather than advise; and when needful, to subdue Western initiative that it take not advantage of Eastern courtesy; in short, to be worthy of this warmth of "welcome back" and justify it in a new and deeper communion of spirit and service—these constitute a divine challenge to all that is best in the missionary mind and heart. It can be successfully met only by the fullest response to an unmistakable desire and appeal on the part of our Chinese co-workers that we return to help them to place and to keep the supreme emphasis where it belongs—upon the things of the Spirit.

This was one of the strongest impressions of all. There is a new hunger for God. There is a new consciousness of the need of Him,

—His wisdom, His guidance, His strength. There is a new quest for something that does not fail, in these days of disillusioned expectations and hopes deferred. Even the students in the schools show this changed attitude. They are electing Bible study in a gratifying measure and spirit, in one case 100%, and those who teach them are moved to a new seriousness. I have never had a more attentive and eager hearing than when preaching to the assembled students and teachers of Kiukiang on Peter's great question "Lord to whom shall we go? Thou hast the words of eternal life." From their attitude and spirit it might have been their question too. That must be our message as we go back, with a new emphasis, a new concentration, a new and more absolute personal devotion to Him, in heart, in message, in service, in influence, if we are to fulfill one of the greatest opportunities missionaries have ever been offered.

---

## Annual Meeting of the National Christian Council, October 13-20, 1927

ANDREW WEIR

**T**O those coming from one end of this vast country it is somewhat bewildering to meet the varied types of face, accent, and culture that are to be found among the delegates of the N.C.C.

But even more impressive is the underlying unity that can express itself in a very real and inspiring fellowship.

The task which the N.C.C. has been undertaking these five years is one urgently needed, yet extremely difficult. The spirit of co-operation and unity which is more and more pervading many forms and organs of Christian work among the Protestant churches of China finds here its most centralised expression. Even as simply a clearing-house of information the N.C.C. has a great sphere of usefulness. Chinese delegates at these meetings repeatedly emphasized the importance of this service and their desire for its fuller development. The N.C.C. is a bond of union and intercommunication between sections of the Chinese Church that are widely separated by distance or other causes.

As exchange of news becomes fuller, it is seen that there is a marked likeness in the problems to be faced in most parts of the country. Protestant churches and missions will not accept any ready-made solution that even seems to be imposed from without or above. But we should try to think together rather than apart, and endeavour to reach a common mind. Such corporate thinking in an atmosphere

of prayer and fellowship has an influence that spreads in widening circles; and delegates from far-away regions bore testimony to its value.

Four main topics were chosen for special study at these meetings. They are very live issues just now in China, and are also to be considered from a world view-point in the Conference at Jerusalem next spring. They are:—(1) The Christian Message; (2) Religious Education; (3) The Relation between the Younger and Older Churches; and (4) The Christian Church in relation to Industrial Developments and Rural Needs. The results of detailed study by the delegates in sectional meetings were combined in statements discussed later by the whole Council. The outstanding idea of each was then given by Dr. Hodgkin in a phrase: for (1) Jesus Christ Himself; for (2) Personal Contact between Student and Teacher; for (3) Free Co-operation; and for (4) Taking Christ Seriously in Common Life.

Other less general but very urgent problems were also dealt with, such as those arising out of the return of evacuated missionaries to their stations; the question of indemnities; and the transfer of property from mission to the Chinese church.

In this year's meeting special emphasis was laid on the relation of the N.C.C. to the Chinese churches. To promote an indigenous church has always been one of the recognised objects of the N.C.C. though questions of church order and the direct promotion of any selected form of church union are definitely outside its sphere. But its work inevitably draws the churches closer together and furthers a movement which Chinese Christians feel is for them an issue of primary interest. Again and again they recurred to the need for a united church which with unbroken front can face up to the tremendous tasks of our time.

As was pointed out, were such a church in actual being, with its own official organ of administration, the N.C.C. might vanish. Meanwhile it must try to meet the needs of this time of transition. Apart from the imperfections, weaknesses or failure there may have been in the work undertaken by the N.C.C. it is widely felt that rapid changes during the five years since it was set up call for a reorganisation of the Council with a view to the more direct representation of the increasingly conscious Chinese church. A Commission has been appointed to consider the whole question which is extraordinarily complex and difficult.

Several Chinese delegates voiced another criticism,—that the Council has given undue attention to the needs of city Christians, and of those more highly educated. Perhaps in the earlier stages of the Christian movement the city must usually be the starting-point. One has only to recall the original meaning of "pagan" (villager) to be reminded of parallel facts. But rural life and work are now coming

to their own. Let us hope the "native colour" of the indigenous church will be green rather than red. For the country, as for the city, it is being more and more recognised in the Council that only a full-orbed Gospel meeting the needs of body, mind and spirit is the adequate expression of Christ's redeeming love.

Fellowship and Service are the two strongest impressions left on one's mind by this annual meeting; true fellowship in one Lord, and the desire to further all forms of service that will hasten the coming of His Kingdom.

## In Remembrance

Rev. Gilbert Reid, A.M., D.D.

**D**R. Gilbert Reid has left a gap no one can fill, for he was in a class all by himself. Always a true missionary; with real apostolic faith and fervor in his preaching; intellectually brilliant; through patient study possessing a broad scholarship; an advocate of peace, but free from preconceptions and ready to fight for truth and justice; with a unique record of intimate contact with Chinese officials; welcoming leaders of other religions—such a combination is unusual. It would appear more so if we could introduce you to the beauty of his home life, the range of his friendships, and the intensity of his convictions.

Gilbert Reid was born on 29th November, 1857, at Laurel, L.I., New York, his father being Rev. John Reid, of whom he later wrote so affectionately in "THE CHINESE RECORDER." After his school and college course he graduated from Union Theological Seminary, New York city, in 1882, the year when he came out to China under the Presbyterian Board of Foreign Missions, working in Chefoo and Tsinan. In 1894 he resigned so that he might be free to start the Mission among the Higher Classes in China, later known as the International Institute of China, which received the official sanction of the Imperial Chinese Government in 1897. On December 1 of that year he was married to Miss Sallie B. Reynolds of the Southern Methodist Mission. Through difficulties, disappointments, and valued appreciations Dr. Reid carried on his work until 1917 when his strong criticism of the proposal to induce China to join the Allies in the Great War eventually led to his enforced absence from China. From 1921 to 1927 the work was undertaken with new energy, latterly with the help of his son, John Gilbert Reid. The incorporation of the Institute in June, 1921, under the laws of Delaware, U.S.A., provided for the per-

manence of the work. In 1926, the undertaking was transferred from Peking to Shanghai, where Dr. Reid died on September 30, after a long illness patiently and bravely borne.

During all these years Dr. Reid was keenly interested in every phase of missionary effort. The addresses he delivered at Educational and Tract Society meetings, published in our pages, are worthy of careful perusal. In addition to his special work Dr. Reid frequently preached at Chinese services, both in Peking and Shanghai. His strong grip on the essential Gospel truths might seem to some inconsistent with his attitude of welcome to the exponents of other faiths; but whilst Dr. Reid urged the widening of our own views of the vast scope of God's government, and our knowledge of all great universal truths, with him Christ took the first place as the world's redeemer, as "the brightness of the Father's glory and the express image of His person." In his preaching Christ was glorified and shown to be radiant with a light "that ne'er before was seen on sea or land." As to his special work there were frequent criticisms, but Dr. Reid felt that whilst admitting the principle of Divine compassion reaching down to the lowest, and the duty of preaching the Gospel to the poor, the duty was laid upon him to invoke the influence of the higher classes for the advancement of truth and righteousness, and the uplift of mankind. He claimed that the influential, whether in wealth or learning, in scientific acquirement or official position, in morals or religion, should use their superior influence not for themselves but for those who are in need or are less favored.

Dr. Reid wrote many books in Chinese. Of special note in his English publications are "China, Captive or Free" (a study in China's entanglements), and "A Christian's Appreciation of Other Faiths." Among his many literary activities mention should be made of the manner in which he acted as special correspondent for leading papers, on various important occasions, thus aiding himself in his work of self-support.

We honor our departed friend for his faith and forcefulness, his brotherliness and integrity, his convictions and his constant self-sacrifice. Our deepest sympathy goes out to his wife and son and daughter.

GILBERT MCINTOSH.

---

### William Edwin Hoy.

The Rev. William Edwin Hoy, D.D., LL.D., was a missionary of the Reformed Church in the United States for a period of forty-two years. He spent fifteen years in Japan and twenty-seven years in China. He was born in Mifflinburg, Union County, Pennsylvania, on June 4th,

1855. He pursued his academic studies at Mercersburg and Franklin and Marshall College, graduating from the Theological Seminary of the Reformed Church at Lancaster, Penna., in 1885. The same year he went as a missionary to Japan. Here he worked until 1898 when on the advice of friends he went to China to seek rest and relief for asthma. This vacation did him much good. After his arrival he wrote a series of eighteen articles on China for the Church papers. Then and there the Lord was calling him. In consequence he wrote to the Secretary: "I cannot get rid of the idea that God is calling me here; but I do not wish to do anything in undue haste. This conviction is not a mere impulse; it is rather a stern sense of duty."

Dr. Hoy chose the Province of Hunan for the planting of a China Mission. The first thing he did, after he located at Yochow City, was to open a School for Boys, which grew into the Huping Christian College.

Dr. Hoy, as the founder of the China Mission, deserves great credit in helping to lay the foundations for all of the educational, medical and evangelistic work of our Church in our Yochow, Shenchow and Yungsui Stations.

Unfortunately, when early in the year 1927, all of our missionaries had to leave their work, the strain proved too much for Dr. Hoy. The result was that he died from cerebral hemorrhage, at sea, on March 3, 1927.

Dr. Hoy was one of the most self-effacing missionaries with whom I ever came in contact. His heart was in his work, and the size of it can be seen in his great achievements. He was always on fire with evangelist zeal and devotion. He had a simple childlike faith, unswerving, enthusiastic, in the strength of which he lived and died for the Master. No task was too great for his willing soul to perform. He was an untiring worker. Our Church has lost much by his untimely death.

ALLEN R. BARTHOLOMEW.

---

## Our Book Table

HSUNTZE: THE MOULDER OF ANCIENT CONFUCIANISM. By H. H. DUBS. *Arthur Probsthain, 41 Great Russell Street, London, W.C.* 24/- net.

Micus vigorously attacked Confucianism. To no small extent Hsuntze made for Confucianism the answer to that attack. In doing this he went far in systematizing Confucian ideas and sought to bring out what he deemed its most essential emphases. He pushed forward its rationalistic aspects by a more complete depersonalization of the concept of "T'ien" and by ruling the spirits out of court. He did more than this. He made morality for the majority of people an external problem mainly. He mod-

ified the Confucian theory that men are naturally good by claiming that, on the contrary, without training they naturally do evil. Their desires, an inescapable aspect of life, were bound to run away with them if left uncontrolled. He pushed forward the implicit Confucian idea that men differ intellectually and, in regard to their actual ethical achievement, to the point where he claimed that only a small minority of them—Sages—could be ethical on the basis of an inward capacity and hence that the great majority must be brought into line morally by means of rigid outward moral authority and requirements. They must not expect equality in the satisfaction of their desires either; a position opposed to that of Mencius. His doctrine that men are naturally prone to evil, unless trained, is the necessary correlate to his authoritarian ethics. He was not interested in speculative theories or psychology, though he indulged in both when necessary for the elucidation of his main thesis. He was a vigorous champion of Confucianism as he understood it, and yet was quite critical of some of the sages if he deemed it necessary. In his day he led the Zu Chiao. This leadership he did not hold, though he has always been highly appreciated. This lowering of the tide of his significance is traced by the author to this vigorous criticism of earlier sages. That does not seem a sufficient explanation. Perhaps his definite substitution of external for internal morality coupled with his shaving down of man's inherent capacity to be good also explain it in part. He moved away from the democratic basis with its concept of inward control strongly implied by Confucius and more plainly set forth by Mencius. He tended also to substitute external formalities as the deciding factor in morality for that influence of moral personalities upheld by the older protagonists of Confucian ideals. That he helped to fix the formalistic tendencies in Confucianism is undoubtedly true. As we have mulled over this volume we could not help but feel that Confucianism lost out to some extent as a result of its championship by Hsüntze. Chu Hsi developed the inherent ethical characteristic of nature and human nature to the place of supremacy. He could hardly have done this had he followed Hsüntze. His outward authoritarianism seems to be the substitute for that inward spiritual experience that Lao Tzu in his strange ramblings had in mind. Hsüntze's rationalistic authoritarianism gets in the way of inward spiritual development and self-control. That is the way we feel about it. And we suspect other thinkers—Chinese—had something of the same idea.

A few comments may be added on points where the author's statements or interpretations do not agree with those of others. "Confucianism," he says, "did not have the Greek ideal of perfection, either in art or thought," (page 51). That statement does not agree with one by Hu Shih\* in which we read in connection with the "Hsiang" or "ideas" that civilization, according to Confucius, "has been a long series of successive attempts to realize the 'ideas' or perfect heavenly ideals." This difference in opinion is explained by the fact that elsewhere† Dr. Dubs has tried to show that Confucius had little or no interest in the "Book of Changes," the main source of the "hsiang" or "ideas." One feels, however, that Mencius and Chu Hsi also assumed the existence of something perfect somewhere. Again (page 71) Dr. Dubs says that in "classical Confucianism there is no fatalistic conception of Destiny." Yet there must have

\* The Development of the Logical Method in China, page 37.

† Did Confucius study The "Book of Changes"?, a pamphlet.

been something like a fatalistic interpretation of some aspects of Confucianism to call out the vigorous attack thereupon made by Micius. No reply to this attack seems to have been made by Hsüntze so far as this volume is concerned. The doctrine that human nature is good was, the author claims, first mentioned in the "Doctrine of the Mean" (page 79). Mencius, however, (VI; VI; 8) uses a quotation from the "Book of Poetry" which seems to imply much more definitely this idea than the one referred to. These comments are made more for the sake of discussion than of argument. While we differ somewhat from the views of Hsüntze, as is evident, we cannot but admire his virile personality as set forth in this volume, which is based on a translation of the Works of Hsüntze. This translation has not yet come to hand. This volume is a magnificent contribution to that series of interpretations and descriptions of Chinese thinkers and thought which means so much to the setting up of mutual appreciation and understanding between the East and the West. We are glad to have this excellent portrait of the mind of Hsüntze even though we must admit we are not greatly thrilled over his authoritarian ethics.

THE TIBETAN BOOK OF THE DEAD. By W. Y. EVANS-WENTZ, M.A., D.Litt., B.Sc. Oxford University Press, London; Humphrey Milford. 16s. net.

What is the state of the dead during the period immediately following their passing? How can they be helped through their distressing experiences? In the main this book, largely made up of scholarly translations of "masses" or advices to the struggling departed, gives the Buddhist answer to these questions as understood in Tibetan Mahayana Buddhism of the "so-called 'Tantrik' type." Much of what is assumed runs parallel to modern spiritualistic conjectures in the West. The departed individual may remain for forty-nine days on the "Bardo plane," in which there are seven stages between rebirth in bodily form on the one hand and emergence onto a higher plane on the other. While Buddhism denies the existence of the individual "soul" it is assumed that there is a "Knower" or "principle of consciousness" which persists. It is also assumed that the chief difficulty of the "Knower" on this "Bardo plane" is the hallucinations created by his own mind. Some of these after-death hallucinations are good but most of them are disturbing and terrifying. The "Bardo Thödöl" is a series of discourses or advices told to the struggling "Knower," by those fitted therefor, in order to help him realize that what he fears or what holds him from enlightenment are only the creations of his own mind. In other words this "Knower" or "principle of consciousness" is in some way one with Reality which, while incomprehensible to the senses, is yet possible of realization as over against the hallucinations. If this deeper realization is achieved the "Knower" may be able to avoid rebirth and wend his way upward toward or even attain "all-perfect Buddhahood." If the hallucinations overcome his own power of clarifying his situation he will finally have to be reborn. Much of what is told the "Knower" has to do with securing as favorable a rebirth as possible. His chance of freeing himself from his own hallucinations depends largely on whether his "Karma," the moral momentum of his past life, is strong enough to overcome his evil propensities. In winning this realization of his real self, or fundamental similarity, to Reality, he may get help from various beings above the human, but in the main the issue seems to depend upon himself. "Man," it is said in the introduction, "is in fact liberated, but

does not know it. When he realizes it, he is freed" (p. XXXII). The state of "salvation" is one of knowing or full consciousness; that of being "lost" is one of ignorance or "wandering." As a basic element in salvation "right knowledge through self-development is never quite lost sight of" (page 237). The recognition of the "clear light of the void" may come at any stage on the "Bardo plane." Much more is said than this. But this seems to be the gist of the "Knower's" experience immediately after death. There are, however, friendly superhuman powers who may help ease the struggle. The last chapter deals in an interesting comparative way with the relation of Christianity to Buddhism. The author does not think Buddhism owes much, if anything, to Christianity as its main trends were set before Christianity emerged. He thinks that the ancient doctrine of "Karma," adhered to by "primitive, or Gnostic Christians" (page 239) may have helped in the introduction, during the Medieval period, of the Christian doctrine of forgiveness in opposition thereto. The author also states in a footnote (page 218) that Tantrik doctrines which "exalt right knowledge of the reproductive processes, as no doubt (they) should be exalted, to the level of a religious science," have been much abused and misunderstood. This book gives one an excellent insight into the deeper doctrines of Buddhism. Six illustrations and five emblems are given and explained in detail.

---

CHINA AND HER POLITICAL ENTITY. By SHUHSI Hsu, Ph.D. *Oxford University Press, New York. 1926. Pp. xxiv, 438.*

This is a conscientious work based largely though not exclusively on Chinese sources, most of which have not hitherto been used by foreign writers. In the main it is a history of China's diplomatic relations with Japan and Russia.

The book opens with a chapter on the historical background of those regions of the early Chinese empire (Korea, Manchuria and Mongolia) which have been mainly involved in Japanese and Russian aggressions upon China in more recent times. Chapter II, under the title of "Decline of the Tsing Dynasty," gives an account of how the shortsighted policies of the Manchu Government kept these regions from development, and, on the one hand, rendered the nation incapable of resisting effectively the designs of China's strong neighbors on the North and the East. Chapters III to VI cover the changing fortunes of wars and diplomacy during the period from the Restoration in Japan to the end of the Manchu Monarchy in China. The last chapter (VII) continues the story from the beginning of the Chinese Republic and brings it to the close of the Washington Conference (1922) on the Japanese phase, and to the Karakhan-Koo Agreement (1924) on the Russian phase, of China's foreign relations.

The central theme of this treatise seems to be that Korea, Manchuria and Mongolia have been historically strategic parts of the political entity of the Chinese nation. The author undertakes to narrate how the shortsighted policies of the Manchu Government and the aggressive assaults of the Russians and the Japanese have together seriously impaired this entity. On the whole he seems to stress most the Japanese share in this unfortunate responsibility. Space forbids a detailed treatment of the few defects of the book and a number of historical inaccuracies.

The reviewer, however, cannot close this review without congratulating both the author and the public on the appearance of this timely book.

Recent happenings in the Northeast as well as the most recent diplomatic relations between China, Japan and Russia indicate how important the subject is. Let it be hoped that amidst his academic duties the author will find time soon to put forth a revised edition and bring the account more up to date.

WILLIAM HUNG.

TSENG KUO-FAN AND THE TAIPING REBELLION. By WILLIAM JAMES HAIL Ph.D., D.D. *Yale University Press, New Haven.* G. \$4.00.

The main purpose of this new study of an old topic is to give honor or credit where they are due. The origin, organization and aims of the Taiping Movement are dealt with in a succinct and clarifying manner. In brief it was a loosely knit military organization, held together by a religious bond and having a revolutionary aim—the overthrow of the Manchus. Its long continuance was due in large measure to the inarticulateness of the Imperial military forces. Its final suppression has usually been credited mainly to Charles George Gordon with his "Ever Victorious Army." On the basis of a careful scrutiny of existing documents the author shows that Tsêng Kuo-fan deserves much more credit for this than he has so far had. Perhaps the final blow would not have been possible without Gordon and his army. But the long preparations and the military undermining of the Taiping Army were due almost exclusively to Tsêng's persistence and determination. He virtually made the army that broke the Taiping Movement. Incidentally the uprightness and determination of Tsêng in the face of virulent criticism, underhanded opposition and the inefficiency of the Imperial administration are brought out. At long last his individual worth and rectitude are receiving their due recognition as over against the popular dislike of him as one who bolstered up a hated regime. Internal weakness helped also in the downfall of the Taipings. On the basis of new sources of information it is shown that this internal weakness developed gradually but inevitably because the real leader was, quite early in the history of the movement, captured. A fairly convincing hypothesis is set forth showing that one Chu Kiu-t'ao, usually known as Hung Ta-ch'üan, a Hunanese and probably a descendant of the Ming dynasty, was the real projector and dominating spirit of the movement in its early stages. He joined with Hung Siu-ch'üan, the ostensible leader, because of the hold the latter's religious emphasis had obtained over his followers. Chu kept himself somewhat in the background. He believed that military prowess must needs be the chief factor in achieving the aims of the movement. After his disappearance from the real headship, Hung Siu-ch'üan allowed fanatical and fantastical religious ideas to control himself and the movement. Had the real leader continued to guide its destinies the final outcome might have been a very different one. This is the gist of the story. It throws new light upon the Taiping Movement and the leadership connected with its rise and fall. We found it all interesting to read even though at times the somewhat technical style made the reading go slowly.

CHINA, THE FACTS. LIEUT.-COLONEL P. T. ETHERTON. *Ernest Benn, Ltd., London.* 256 pp. Map and 29 illustrations. Price 12/6 net.

This book is handicapped by its title. One scarcely expects a man of experience and judgment, such as belong to a Consul-general and Supreme

Court Judge, to write a book of "facts" about China. Facts change too fast and vary too widely for different sections of the country. So the reader places a question mark against the statement that there are over eighty dialects in Kiangsi; or that "lacquer-work is still carried on by a secret process known only to one particular household." He smiles when he reads under date of April, 1927, that there are 150 foreign post offices in China. He laughs outright at the pictured contrast of Canton and Shameen. Explaining the origin and development of concessions the author writes:

"Canton remains to-day much as it was in 1843. It is a city of 2,000,000 inhabitants, shut in on three sides by a wall, and on the remaining one by the river. No city on earth has so large a population herded in so small a space. It is in striking contrast to Shameen, which has become a miniature modern town, with its hotel, palatial buildings, and warehouses, its fire brigade, waterworks, ice plant, and police force."

The author is, generally speaking, sympathetic toward the Chinese. His outline of The Present Situation reveals a natural prejudice in the selection of facts. One is a bit surprised to find no direct reference to the events of May and June, 1925, except in explaining the difficulty of putting industrial legislation before the Shanghai rate-payers (a statement which is questionable in form at least), and in this partial summary: "Strikes followed, a boycott was proclaimed that held up the entire trade of Hongkong for months, 'incidents' occurred in which foreigners were fired at and British ships captured, for all the world as if China was at war with the British Empire."

The proof-reading of Chinese names is careless: for example, we have persistently *Kuikiang* and *Chungkiang*, and occasionally *Wohan* and *Hanchow*. The predictions of what may happen are risky in a book of "facts of the present situation" allowed "to speak for themselves without presenting a case."

These glaring defects and blunders need not overshadow the valuable outline of issues and causes, the portrayal of racial traits, the earnest appeal for fair treatment and reservations in judgment. One is reminded that "it took Europe several centuries to effect its own transformation," and is encouraged with the assurance that "the nations in the days immediately ahead, who prove their friendship and regard for Chinese freedom and national aspirations, will reap the reward to be found in the new China that emerges from the present chaos."

C. L.

---

WHAT AND WHY IN CHINA. By PAUL HUTCHINSON. Chicago, Willett, Clark and Colby. \$1.00 (Gold).

In seven fact-packed terse chapters, and an extra one even more concise, putting all in a nutshell, we have a veritable quick lunch followed by a digestive tabloid. The whole is in Paul Hutchinson's inimitable style, and in its comprehensive survey of all that has been happening in old China, and the possible trend of events in new China, the home reader has the facts that help to an understanding of what otherwise is perplexing and baffling. The author's five years in China enables him to write intelligently and forcibly; unfortunately the later five or six years' absence from China have

made possible a few omissions and in some cases a mistaken emphasis. Whilst we have a pellucid presentation of the controlling factors in the Chinese situation, there is little to correct the idealist tendencies of home thinkers and readers who are ignorant of undesirable but significant elements in idealist movements.

**THE SON OF THE GRAND EUNUCH.** By CHARLES PETTIT. *Boni and Liveright.* G. \$3.00.

One has meandered through the eunuch's cemetery outside Peking and gazed in a mood of mild surmise at the secluded enclosure where rests in honored silence, Li Lien Yin, the main character in this novel on the life and sentiments of eunuchs. One has also wondered what eunuchs thought in the midst of their intrigues and subterranean power. This novel aims to open the lattice into their psychology. The picture disclosed is not entrancing though the novel is interesting. Li himself is disclosed as gluttonous, avaricious, tricky and cruel. His son is offered by imperial sanction the chance to succeed his father, who begot him ere he entered upon his own career. At first he declines. Then through devastating experiences—during which we are introduced to bandits, tartars, a hyocritic Buddhist abbot and other social scum—and the forced unfaithfulness of his wife, he changed his mind. Following him through his travels and travails we do not meet a worthy character or encounter a good motive unless it be that of the wife who sacrifices her honor to save her quite worthless husband, though with a somewhat too easy resignation. Finally the wife, through whom dishonor had come upon her family, and all the agents of her dishonor and the son's misfortunes are done to death in various ways. Perhaps eunuchs acted and felt as described in this book.

The author claims that the novel is based on facts. And we admit that it would not be difficult to duplicate most of his characters. But such characters do not make up the whole of China's life, fortunately.

**THE JOINT COMMITTEE OF SHANGHAI WOMEN'S ORGANIZATIONS (Report).**

This is a most useful bulletin as it sets forth the efforts made in Shanghai towards the regulation of child labor. Many letters and statements hitherto confined to the files of the Joint Committee are included therein. The report of the Child Labor Commission is also set forth in full, and various laws bearing on the subject given. It is a most valuable source book on this important social problem. Incidentally it shows how Chinese and western women can cooperate in seeking solutions for industrial problems in China and how Christian women have done their part to secure for child toilers the attention, consideration and relief they so sorely need.

**DID CONFUCIUS STUDY THE "BOOK OF CHANGES"? HOMER H. DUBS.**

This is a reprint from the T'oung-Pao. The author's conclusion is given in the form of a negative answer to the question in the title. He feels that the character of Confucius precludes the likelihood that he put time and thought into this strange book and that the reference to his doing so in the Analects is therefore most likely an interpolation in accordance with the wishes of those who desired to show that Confucius did make such a study. It is a very careful and critical statement.

## SHORTER NOTICES.

**DIRECTORY OF PROTESTANT MISSIONS IN CHINA, 1927.** *Edited for the National Christian Council of China by the Kwang Hsüeh Publishing House, 44 Peking Road, Shanghai.*

This useful volume comes out this time in heavy cardboard covers—a helpful innovation. It gives the missionary societies by denominations and geographical location. There is also an alphabetical list of missionaries. Important national committees and organizations are also listed. A word of appreciation is due those who do the grilling and tiresome work inevitable in such a service.

**ECONOMICS AND CHRISTIANITY.** *The Right Rev. ARTHUR C. HEADLAM. John Murray, London. 1/- net.*

A study of the relation of Christianity to economic problems based mainly on the coal strike. Christianity cannot change the principles of economics though these cover only a part of life. In the author's view a strike is "a singularly barbarous method of settling differences." He does not approve of the conduct of the miners' leaders. This he takes to be a Christian judgement. He does not think that wealth should be the first consideration. The Christian should (1) limit the amount he spends on himself, (2) employ his wealth in a good purpose, (3) recognize his responsibility for the well-being of others, (4) realize that wise investment and employment of capital are opportunities for service.

**THE MIDDLE COUNTRY.** *OLIVIA PRICE. George G. Harrap, London.*

In an interesting way this book gives glimpses of life in China as seen through the eyes of a Chinese boy. It meets the need of children, for whom it is written. Considerable information about conditions of life and natural objects are also skillfully worked in. A good gift book.

**FROM EVERY TRIBE AND NATION.** *By BELLE M. BRAIN. Fleming H. Revell Company. G. \$1.50.*

This is a collection of stories of Christian loyalty and experience as found among Christians in "mission" lands and recorded in letters, speeches and books. Perhaps not many of them are new. They will, however, be new to many interested in hearing of and promoting Christian work in non-Christian lands. Names of well-known missionaries are connected with most of the stories. Most of them are just human incidents of Christian integrity and fearless zeal. They record the fruits of Christian faith when its roots have taken firm hold of a soul.

**"THE GOSPEL OF THE LARGER WORLD."** *By F. W. NORWOOD, D.D. Hodder and Stoughton, 1926, 6/- net.*

This book of sermons by Dr. Norwood is called by him a series of studies. As such they are well named for each takes the reader deep into the heart of some vital subject related to our faith. Some of them have appeared in the columns of "The Christian Work." The friends of Dr. Norwood will be glad to see them gathered together in book form. For a book of sermons—this is excellent.

C. M. D.

**THE LOVE OF GOD.** *By T. H. DARLOW. Hodder and Stoughton, 6/- net., 1926.*

This is a book of religious essays rather than a book of sermons, "The Love of God" is the keynote. It is heard through them all. The author expounds and enforces some of the implications of God's love for man and of man's love for God. One can find herein many themes for sermons.

C. M. D.

**SOME WORLD PROBLEMS.** *By THE BISHOP OF LONDON. Longmans, Green and Co. 4/- net.*

A series of running comments on various problems—mainly British—as seen by the Bishop in his recent tour around the world. None of the problems are discussed very deeply. Apparently the book is written mainly for young people who might be induced to take an interest in helping build up and hold together the British Empire, especially the work of the Church, through emigrating to the unoccupied portions of the Empire, particularly Canada and Australia.

**MEMORIES OF THE MISSION FIELD.** By CHRISTINE L. TINLING. *Morgan & Scott Ltd. 12 Paternoster Buildings, E.C. 4, London.* 3/6 net.

Here is a collection of just the kind of human interest stories that touch the heart of westerners. They set forth the results of Christian work in actual lives. Most of the chapters deal with China. Some insights are also given into the struggles of the missionaries, often against overwhelming odds. Conditions of factory workers in Chefoo are also touched upon. It is evident that there is still much that generous-hearted Christians can contribute to the betterment of life in China. Told in simple intimate style all the stories make good reading for young people.

**TALKS ON FRIENDS IN AFRICA.** By GERTRUDE PAIN. *Edinburgh House Press, 2 Eaton Gate, S.W. 1, London.* 1/1.

A collection of talks describing a village in Africa with pictures that might be colored by the boys or girls (9-13 years) for whom it is prepared. Opens a window whereby one may look in upon the attempt to make an African village Christian.

**OUTLINE STUDIES IN NEW TESTAMENT HISTORY.** By ADELE TUTTLE MCENTIRE. *The Abingdon Press, New York, 1927.* \$1.50 gold.

This book was prepared for a Bible class in the First Methodist Church of Topeka, Kansas, which received High School credit. It is a splendid book for such a purpose. How fine it would be if all High School classes in our Sunday Schools would adopt it as a text book for a year. It links up the New Testament with secular history. Maps and various outlines aid the student in grasping the heart of the lesson. Suggested questions and methods of presentation aid the teacher.

C. M. D.

**THE ROSARY.** By CORNELIUS PATTON. *Fleming H. Revell Company, New York.* G. \$1.50.

This is an interesting study of prayer in various religions. It is illustrated by pictures of rosaries, beads and chaplets as used in prayer in different countries. The concluding chapter deals with "Mechanics and Prayer." The same type of rosary with minor variations appears in connection with several religions. It would make a useful gift book.

**THE BIBLE STATUS OF WOMAN.** By LEE ANNA STARR, D.D., LL.D. *Fleming H. Revell Company, New York, Chicago, London and Edinburgh.* G. \$3.00.

How to reconcile the status of women, past and present, in nearly every land, with a loving and just God must have been a problem to many a Christian, a problem which various parts of the Bible as we now have it do not help to solve. As Dr. James M. Gray has said, "It is time a woman should interpret what the Bible says about women." Dr. Lee Anna Starr, ordained to the Ministry by the Methodist Protestant Church, endeavours in her book to do this in a very comprehensive way. The author is a firm believer in the Bible and an ardent upholder of its truths, yet seeks to prove that *nowhere* is it indicated therein that the subjugation of woman was God's will or that she was not meant to have a self-determination equal to that of man. This subjugation was accomplished, she explains, by man as self-appointed religious teacher acting through woman's strong religious instinct even more than by superior strength.

**THE BACKGROUND SERIES OF ENGLISH READERS. Book V.** By ANNINA PERIAM DANTON. *Commercial Press.*

This is really a collection of stories from the Old and New Testaments, the latter being almost a Life of Christ. Helpful biographical notes and notes for teachers and advanced students are given in the end of the volume which has a total of 250 pages. It might either be used with advantage as collateral reading or as a text-book for study of the background of Christianity.

**WITHIN MY HOME THROUGH A WOMAN'S EYES.** By ELEANOR VALLACOTT WOOD. *Oliphants, Ltd., London & Edinburgh, 334 Pages, Price 3s. 6d.*

Seven short simple talks to mothers. Helpful for home problems.

**TWENTY YEARS OF MISSIONARY CO-OPERATION.** By KENNETH MACLENNAN. *Edinburgh House Press.* 94 pages.

A concise and interesting presentation of the history and purpose of the International Missionary Council.

**THE NEW AFRICA.** By DONALD FRASER. *Edinburgh House Press.* 195 pages, Price Two Shillings Net.

A vivid picture of Life in Africa, written honestly but sympathetically by one who knows the real life of the people.

**THE BIG WORLD PICTURE BOOK.** By ELSIE ANNA WOOD. *Edinburgh House Press.* 2 Eaton Gate, S.W. 1, London.

A series of pictures—mostly colored—of children in various lands. Short rhymes given with each picture.

## Correspondence

### Slogans!

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—In your September issue you have an editorial paragraph on the "Way of the Slogan" in which you say, "All this makes us wonder why the Christian forces could not use this simple and effective method of announcing their real aims and setting forth the main points of their message." "Are our Christian Literature Societies taking this possibility under consideration?"

I am glad to inform you that the R. T. S. for China, in conjunction with the Phonetic Promotion Committee, has issued a series of posters that may be used as "slogans." These have been prepared by the Rev. Joshua Vale and Mr. Ch'ai Lien-fu. The posters are nine inches wide and one foot in length. There are ten main subjects:—God, Devil, Sin, Death, Calamity, Life, Conduct, Happiness, Grace, Love. There are ten subdivisions of each subject so there are one hundred separate tracts in the series. The text is printed in character and phonetic. The theme

is in large red characters; the exposition in black. As an example take the poster on "Life." The character "seng," life, is in large type at the top. In smaller characters—two and a half inch type—is the sentence "The light of life." The exposition runs to forty characters in clear type and written along the foot of the poster is an invitation to those interested to go to the nearest chapel for further information. The posters may also be had in a small size for enclosing in envelopes. They may be ordered from the Religious Tract Society for China in Hankow and Shanghai.

Sincerely,

INTERESTED.

### A Correction.

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—After reading over your esteemed magazine for August, 1927, I feel it incumbent upon me to make the following correction.

It is a mistake to say that the publication of Mr. Chang Zen I's.

"A New Chinese Interpretation of Christianity" (see CHINESE RECORDER, August, 1927, page 535) is subsidized by the National Christian Literature Association. So far as I know this organization has never, as an institution, had any relation whatever with the book. A similar statement to this effect has been published in papers like "The China Courier," "Christian Advocate," and "Christian Intelligencer." I am sorry that the reviewer overlooked this fact and has thus un-

intentionally put the National Christian Literature Association in a sort of embarrassment, for according to his judgment the author of the book, "has lost the qualifications of a friend of Christianity." Such a misrepresentation might split our membership on the question of theological ideas, something the reviewer, I am sure, does not desire.

Yours sincerely,

J. WESLEY SHEN.

## The Present Situation

### EFFECT OF RECENT EVENTS ON ONE THEOLOGICAL COLLEGE IN SOUTH CHINA.

1. *General:* So far we have not come into conflict with the educational authorities. No requirements have been made as regards registration or "Party" teaching. When a member of the Board of Directors enquired about registration, he was told that we need not bother about it at present, as no regulation had yet been framed that applied to theological schools whose whole teaching was practically based on the Bible. In July, however, feelings were not very certain about our position, as a Commissioner of Education from Chekiang had just been appointed and it was feared that his attitude towards such institutions was not favourable. As a result, proposals were made for a change of organization. Early this year steps were taken to secure more Chinese members on the Board by co-opting seven Chinese gentlemen representative of various Church interests. They accepted their responsibility quite heartily. It is hoped that before long there will be several regularly constituted Chinese members of the Board.

The reason why the College has been able to carry on without interruption during these troublous days has to a large extent been due to the loyalty of the Chinese staff and students to the institution. The Principal is still a foreigner, and the Chinese members of the Board prefer that he should remain so until they can find someone who is really suitable to take his place.

(2). *Effect on the students themselves:* (a) As regards their spirit: in many ways this is the same as on other students, especially in arousing their patriotic feelings and giving them the desire to do something for their country. But the bitterness against foreigners is softened down by Christian faith and feeling, so that personal relations between students and foreign instructors continue to be very friendly. But while this is so,

the position of the foreign instructor, more especially if he be a Britisher, is rather difficult, not because the student intentionally makes it so, but because the latter's mind has been so fed upon falsified statements of facts that he takes up attitudes in connection with international relationships that are a source of continual pain to the foreigner. This is bearable for short periods, but when it extends over years becomes wearing to the spirit of even a meek man. The way out of such difficulties is obviously frank open discussion and a fair facing of facts on both sides. During the past two years high national feelings on the part of the Chinese have made this impossible, but I believe the time has now come when both sides will be able to get together and discuss such problems more dispassionately than heretofore.

During the past year our personal relations with the students have been most cordial, both in the home and in the classroom. But such cordiality has been bought at the expense of leaving alone some subjects that are felt to be vital.

(b) *As regards life-work:* The Revolution and its implications has upset many of the students in their resolves as to life-work. They are very patriotic and want to do their best for their country. But how can they give their best? That is a very serious problem with some of them. Should it be contributed through political or Church channels? The former seems the shorter and quicker way, and there is a glamour about it that appeals to them, and so they are tempted as was our Lord in the wilderness. Some have already fallen to the temptation, some are "in a strait betwixt two," while some have already gone through the mill and have been disillusioned.

(c) *As regards their message:* It is in this respect that the Revolution and other movements have had the most serious effect on the students. "Revolution" is more often than not the key-word of what they have to say. Sometimes it is applied to character, sometimes to church life, sometimes to social life, and sometimes to religious ideas. A point of contact is generally sought in current ideas of revolution, and this is where the danger point lies, for if the speaker is not careful the pulpit becomes a political platform. Again, the attack on superstition made in the name of enlightened learning is tending to make the spiritual message of Christianity unpopular in student circles, so that the ethical is being emphasised at the expense of the spiritual. No matter what theme some students start out with in their sermon outlines, they are sure to come round to "sacrifice," "service," "freedom," "equality," "universal love," with a regularity that becomes monotonous, giving little or no place for their foundation in a living Christian faith, or that humble penitence out of which true Christian living grows.

The almost undue time and attention given by some theological students to the defence of Christianity in view of certain well-known lines of attack is of course a passing phase. Their ingenuity in this line is rather striking at times. Last Autumn the students in our College divided up into teams and went to various centres in the province for about two weeks to do practical work. One team went to a town where labour unions, a peasant union, and the Kuomintang were particularly strong, and misconceptions as to the programme of Christianity correspondingly prevalent. It so happened that they were in the town on the anniversary of Dr. Sun's death, so they decided to make it the occasion of a special effort. The

whole town was placarded with notices of a meeting in the evening when a play in colloquial would be given by College students. Special invitations were also sent to the various unions. The church where the meeting was held holds over a thousand, and it was packed to the doors. Once the play had started the police who were present to keep order were quite unnecessary, for the central figure in the play was no other than Dr. Sun, and before the end many of the audience were wiping tears from their eyes. The first act represented the kidnapping of Dr. Sun by the Chinese Embassy in London, his prayer to God for help, and his consequent deliverance. The second act dealt with Chan Kwing Ming's attempt to capture him in Canton in 1923, while the third and final act depicted his passing away in Peking with a Christian pastor at his bedside conducting worship before his death. The main object of the play was, of course, to show that Christianity was consistent with true patriotism, for none could deny that Dr. Sun was a patriot; and from what I heard afterwards the students' visit did much to break down opposition to the Church in that town.

With regard to the relation of foreign instructors to theological students in China to-day, I think the main thing is for us to take to heart the lessons of "The Christ of the Indian Road," and show that the Jesus of History is the Christ of our own experience.

#### EPISCOPALIANS OPTIMISTIC WITH REGARD TO WORK IN CHINA.

"To the Editor of "The Forum":—

Very willingly do I comply with your request for an expression of opinion on the article of Dr. Hu Shih on "China and Christianity" in the current issue of "The Forum." Naturally I do not share in the view expressed. At a meeting at the House of the Bishops of the Episcopal Church on June first, as chairman of the Committee on Foreign Missions I presented a resolution, stating that there should be no thought of curtailing our work in China or withdrawing from it, and expressing the conviction that when a stable government shall be established, there would be increased opportunities for Christian endeavor. This resolution was adopted unanimously by the House.

What is the foundation for so optimistic a feeling regarding the future of Christian work in China?

Dr. Shih is very generous and fair-minded in his recognition of the benefits accruing to China from missionary efforts in the past. Those of us who have been engaged in the missionary work in the Orient, and others—a vast body—who have been unselfishly interested in that work, recognize and confess that at times serious blunders have been made in missionary administration and in methods of approach, but we rejoice that, on the whole, great results have been obtained and much permanent good accomplished. In support of this conviction, we do not point primarily to the splendid schools and colleges, the hospitals and orphanages and refuges, which have been established. Their contribution to the awakening of China and to its betterment is generally known and acknowledged. Our faith in the future of Christianity in China, and our hope for it, reside in the Christian Chinese, as splendid and devoted and loyal a body of people as the world has ever seen. They have been tested and tried to the utter-

most, again and again. The story of their fidelity and steadfastness under persecution—too hideous, often, to be written—during the Boxer Rebellion, presents one of the most marvellous recitals of the centuries. During the present upheaval, the same characteristics have been manifested by clergy and lay people alike. The old sneering appellation of Chinese converts as "Rice Christians" has been abundantly disproved and rebuked. It is on the Native Christian Church that, under God's guidance, our hope rests. I am confident that I speak at least for our own missionaries—those of the Church of England and of the Episcopal Church of the United States—and I doubt not for the entire missionary body, when I say that the chief desire of us all and the chief aim in all our work is the building of a native Church. We recognize that the evangelization of a nation must be accomplished by its own people. The foreign missionary is in China to proclaim the everlasting Gospel of Christ, to teach, to help, to encourage, to build, and then, when conditions justify the act, to transfer the entire work to the Chinese and to withdraw.

Dr. Shih seems to me to fail to take into consideration the unique character of Christianity, which has caused it to persist through nineteen centuries and to make its way among the nations. It is not political but spiritual. It upholds all proper national ideals and is in full sympathy with national consciousness. It is not "alien" because it is universal. That "Christianity is facing opposition everywhere" is a truism which causes no surprise and engenders no fear. Christianity has always been opposed and its glory is that it has progressed in the face of opposition and is increasingly fulfilling the command of its divine head to "go into all the world and preach the Gospel to every creature." Secondly, the Christian Church goes on its way, handicapped seriously by the many inconsistencies of many of us who profess and call ourselves Christians, and by the misconceptions of its character and purpose by not a few who claim to speak for it, but with supreme faith in Christ and in the Spirit of God to lead us into all Truth and by whom the Truth shall be made to prevail. What we believe we have, we shall continue to share with China."

JOSEPH M. FRANCIS, *Bishop of Indianapolis.*

#### HOW A GIRLS' COLLEGE WEATHERED THE REVOLUTIONARY STORM.

Hwa Nan College, (Methodist) Foochow has had its share of agitation and uncertainties. But it has passed through them in an interesting and inspiring way. As a result of the looting in Foochow by a group of Nationalist soldiers on January 16, 1927, the school had to close and the foreign faculty, with the exception of two, had to leave for Manila and Shanghai. Just previous to this (in December) during the time between the passing of the Northern and the coming of the Provisional Government the teacher of mandarin was murdered by a band of ruffians. The school was reopened on February 24, 1927, with a somewhat depleted staff. Rumors were rife. On the morning of March 24 a mob broke into the compound and threatened the students with dire happenings unless they joined the communists. This they refused to do. After an hour and a half of fruitless agitation the mob left. On May 30th a radical remnant of the anti-foreign and anti-Christian party rushed up to the

gate. That time, however, the Navy guard blocked the gateway with his own person and succeeded in cooling off the ardor of the rioters. This followed a parade in which the students had participated in protest against aggression but which they had left early. The loyalty of the students to the institution and the foreign staff was remarkable and cheering. Close union between the faculty and the students was a marked characteristic of the whole troubled time. The radical element within the school seems to have been negligible. On April 1st the one radical member of the faculty resigned. The students refused to ally themselves with the radical element. They staunchly stood for conservative principles expressing themselves thereupon in many meetings. Plans were adopted to secure more and real Chinese control. This was not due to pressure from either faculty or students. It was a voluntary response on the part of the administration to the new situation. On investigation it was found that chapel and church attendance was voluntary and that while Bible courses in the middle school were required only one and a half hours in the college were on that basis. After a tremendous battle the students refused also to participate in Sunday parades. No pressure was brought to bear upon them to this end. The Memorial to Sun Yat Sen made them think furiously. On the request of the students his picture was not hung in the chapel but in the reception hall, and attendance at the memorial ceremonial was made voluntary. These decisions were due to the fact that a group of the students felt that this service verged too closely on ancestor worship. They were due also to the fact that every college student except one is a church member. It was the fruit of the Christians' attitude that no one should be compelled to do what their consciences hesitated over. Here is one school where radicalism did not get inside though it caused much trouble from the outside. The Sunday schools carried on in connection with the college have been crippled. Under the leadership of Miss Grace Wong, however, these Sunday schools have regained much of their lost ground. In many places the alumnae are carrying on with cheerful and determined spirit. At Yuki in spite of strong anti-Christian propaganda the work has gone on. Two college girls went to Yenping and endeavored to open the school. Likewise in Kutien graduates kept the school in order and did some travelling around also. At Mintsing graduates have kept work moving along in spite of the absence of the missionaries. Similar encouraging work by graduates is reported at Hinghwa, Haitang and Futsing. In the case of this school the revolution brought disturbances and anxious hours. But it seems in the end to have turned out to be a magnificent opportunity for cooperative Chinese and western effort and experience. It has proved that while the revolution changes outward conditions it cannot uproot understanding and fellowship. It has proved a fertile soil for the enlargement of Christian faith.

#### MORE FACTS ABOUT THE "UNITED CHURCH OF CHINA"\*

On September 29, 1927, the Presbyterian Church in China came to an honorable end. On October 1, 1927, there was formed the "United Church of Christ in China." Into this new organization the Presbyterian Church was merged. At the first general assembly of the "United Church" there

\* See also page 712 this issue.

were eighty-seven commissioners, from seventeen of the twenty-one provinces of China who represented forty-seven district associations, twelve synods and 120,000 Chinese Christians. Women were included among the commissioners and it was recommended that they should be given a place on the General Council. Twenty-seven of the eighty-seven commissioners were missionaries. It is the conviction of this Assembly that hereafter missionaries should be loaned by mission boards to the Church, should work under the authority of that church and be on an equal footing with Chinese leaders. Racial discriminations and feelings have thus been merged into a world-wide Christian fellowship. This is seen in the fact that Rev. A. R. Kepler was unanimously chosen to serve as General Executive Secretary with Mr. Ting-chiu Fan as Associate Secretary. The fundamental driving motives of this "United Church" are "Loyalty to Jesus, Living Christ's Way of Life and Making China Christian." This Assembly decided unanimously that as soon as a stable government is established in China churches as well as schools should be registered. "Religious instruction is to be voluntary in high schools and colleges, but the government is to be petitioned by the General Assembly to permit required religious instruction in primary schools for the children of Christians." In addition to the regular commissioners there were thirty fraternal delegates from eleven non-participating communions. These added to the harmony and breadth of thought of the Assembly and went away with a desire that this movement so auspiciously launched might grow until all communions were in some way included therein. This movement has "gripped the imagination and the heart of Chinese Christians everywhere."

#### CHANGING CHINESE IDEAS ON WORK OF MISSIONARIES.

Changing thought and developing ideas of missionaries and the work they are to do in China is well brought out in a series of conversations I have had, each one bringing out a spontaneous expression of opinion, unasked and unforced. I record them below, leaving out names, because some of the earlier opinions come from men who have changed their ideas greatly in recent months.

1. Some three or four years ago, just before my recent furlough one of my very closest Chinese friends startled me one day with the volunteered opinion, "When you return from furlough your work will be here in Nanchang, as business manager and accountant for the Nanking station. That is work you can and should do."

2. After return from furlough I spent a number of days with this same friend in the heat of summer. At that time he said, "I have been thinking somewhat more about your work. I believe you ought to utilize your training in Science to prepare many lectures and articles in Chinese to bring before our people genuine scientific thought and information from a Christian source."

3. This spring, after our Chinese had felt the heavy administrative load which the sudden departure of the missionaries in March had placed on them, one of the younger men sought me out one evening in Shanghai and said, "Mr. Brown, you missionaries left us too suddenly. We are not prepared to take up the work of leading and administering the work. When you return to Kiangsi your first and principal task must be the training of us Chinese in executive and administrative work and in leadership. You owe it to us."

4. About a month ago I was again in Nanchang on a visit. One of our leaders asked me to look over an article he had prepared for publication, and I was struck with the expression he used—something like this, "The missionaries should not be our masters nor yet our slaves. They should return to us as yokefellows," but I could not see that this expression 'yokefellows' had been worked out with any clearness of meaning. The general idea was very clear, that missionaries and Chinese should work side by side in real equality, sharing the burdens.

5. Later during this same trip I sat outdoors through a beautiful evening with another Chinese, for whom I have real affection. He said, partly in Chinese and partly in English, "We Chinese are discussing seriously what you missionaries ought to do on your return. We are not united in our opinions, but my own idea is very clear and strong. I think you should come to us in a spiritual work, as our spiritual leaders. We need the balance wheel of spirituality as we enter these administrative tasks, and you must help us particularly at that point."

Much evidence from my own experience and through the testimony of others leads me to think that among the Chinese I know the above represents correctly the general trend of their thinking. If this can be paralleled from the experience of others, and I am sure it can, we should all take heart as we think of our own return to our work.—FRED R. BROWN.

#### NOTES FROM NANKING.

There is little expectation of any general resumption of missionary activity in this center, though frequent visits are being made and a few educators have resumed work. Practically all foreign property is occupied by soldiers. Of the South Gate Church (United Christian Missionary Society) it is reported that though church work could not be carried on as usual, all except one or two of the members remained true and tried to carry on services in the homes. Even this plan met with difficulty as the soldiers were occupying some of the homes of the Christians. Attendance at the church services when held has varied somewhat. A number of the churches, however, have been free in whole or in part of their soldier occupants. Some disillusionment is in evidence on the part of the Chinese as to the effectiveness of propaganda, slogans "anti-this and anti-that" and other forms of rhetorical effort. There is a growing realization that the chief difficulties in the path of the revolution are from within. The yearning for better things is as strong as ever. But the need of better ways of attaining them is now receiving more attention. In spite of all the difficulties, a successful summer school, registering 300 students, was held at Nanking University. The constant use of the campus and athletic field as a drill ground was one of these difficulties. The administration building, the chapel, the new dormitory and the gymnasium have also been occupied. Troops have likewise been quartered in Southeastern University, the government institution. Members of the faculty of the University of Nanking have to wear a special badge to obtain entrance into Severance Hall. The University opened on schedule time for the fall work. 114 students registered for the middle school and 300 for the college. Many new Chinese teachers have been secured to carry on the work formerly done by the foreign members of the staff. The University Hospital, which was taken over by the Surgeon-General of Chiang Kai-shek's army was apparently to be closed owing to the departure of those in charge when

General Chiang left. It has not yet, however, been returned to the University authorities. Ginling College has escaped any destructive experience. Work has gone on all the summer. The Chinese staff, however, is worn out and after careful deliberation requested the foreign staff to return. In the latter part of September eight of these returned. Certain Chinese officials promised them protection.

## On The Field

### The Situation at Nantungchow.

Missionaries have recently visited this center. The community received them in a friendly manner. A general desire was expressed for their speedy return. Neither mission property nor the personal belongings of the missionaries have suffered. Mission homes were left in the care of Mr. Yang Wei-sen who reports that there was no anti-foreign or anti-Christian propaganda in that city. There is a general desire, also, that the mission hospital reopen.

**Decrease of Anti-Christian Propaganda.**—The Y. M. C. A. reports that the Anti-Christian propaganda, especially in its more violent forms has noticeably decreased. With the exception of that in Nanking all the equipment of this organization is again in its own hands and work is being resumed. The main emphasis in its Autumn program is being placed on the "deepening of spiritual insight and faith." Regional and local retreats are being planned centering in the topic, "We Would See Jesus." In this connection four studies are being projected:—(1) The God we see in Christ. (2) Jesus' attitude towards God. (3) Jesus among his fellowmen. (4) Fellowship with God through Christ.

**China Delegates to the Jerusalem Meeting.**—At the recent meeting of the National Christian Council of

China it was announced (October, 1927) that the following have been nominated with their consent as delegates to this meeting. T. C. Bau (Hangchow); T. C. Chao (Peking); C. Y. Cheng (Shanghai); Mrs. C. C. Chen (Shanghai); Marcus Cheng (Saratsi, Mongolia); Rev. Donald Fay (Chengtu); W. H. Gow (Moukden); Z. T. Kaung (Shanghai); T. L. Li (Tsinan, Shantung); Y. S. Tom (Canton); Miss P. S. Tseng (Changsha); Francis Wei (Wuchang); David Yui (Shanghai); J. A. O. Gotteberg (Changsha); Miss C. J. Lambert (Foochow); E. C. Lobenstine (Shanghai); Miss L. Miner (Tsinan, Shantung); Dr. E. W. Wallace (Shanghai). Four others remain to be nominated to make up the quota of twenty specified.

**Proposed Pan-Pacific Women's Conference.**—Plans have been under way for some time for a conference of women from the nations around the Pacific. At the recent Institute of Pacific Relations (July, 1927) the women in attendance thereon and the local council of the proposed conference met together several times. A comprehensive agenda is well advanced. Even the women of far-away India desire to participate. Miss Eleanor Hinder, of the National Committee of the China Y. W. C. A., is cooperating in the preparatory plans. Much interest on the part of women in the countries concerned has already

been manifested. Honolulu is rapidly becoming a ganglion of Pan-Pacific thinking and understanding. A deeper understanding of the unity of interests of the peoples around the Pacific is being built up that means much for the future.

**The Race-Superiority Attitude Universal.**—Dr. Ellsworth Faris of the Department of Sociology, University of Chicago, spoke on this problem at the recent Institute of Pacific Relations. He said:—"The belief in the superiority of one's own race, which sociologists call ethnocentrism, is known to characterize all civilized peoples. But it is equally present in the mind of primitive peoples." After referring to the pride of the Greenland Eskimo in their superiority, he said further, "It is not otherwise with the most remote savages. I once made a speech in a Bantu tongue to a crowd of almost-naked Africans. I argued out my point and managed to employ a few allusions to native folklore and proverbs. When I sat down it was with the feeling that I had done very well, and indeed, I did not lose my reward. One native remarked to another in a tone I was not expected to hear: 'Did you ever! That white man has intelligence and can reason just as well as one of us'."

**Fundamental Apostolic Principles in Mission Work.**—At the Eleventh Triennial General Synod of the Canadian Church which opened at Kingston, Ontario, on September 14, 1927, Bishop White of Honan gave the following as the three fundamentals in apostolic missionary work:—

"1. The source of all endeavor must be the Holy Ghost. Only a Spirit-filled Church can measure up to its missionary obligation.

"2. A recognition of the primary duty of missionary work.

"3. The aim to establish new indigenous and free native Churches in the land beyond. The apostles once 'ordained elders in every city' and left no missionaries to supervise them, but went on to new fields to establish new churches.

"The two reasons for the slow growth of modern missions are to be found in lack of missionary enthusiasm in the home church and in timidity to trust the native Christians." *Living Church*, September 24, 1927, page 699.

**How Some Chinese Christians View the Present Situation.**—In West China, shortly after the Nanking tragedy, a prominent pastor, a graduate of West China Christian University, said to a group gathered at a social affair:—"Men may tear down yon beautiful church building, so that not a brick or stone is left, but they cannot tear down the Church of Jesus Christ. He lives in our hearts and we are His Church. If that building is torn down in the course of time we shall build another." To Dr. Ch'en, in charge of the Friends' Hospital at Suining, was related the statement of a Chinese student in the U.S. to the effect that China no longer needs foreigners to help her in the schools. In reply Dr. Ch'en quietly remarked, "That is one Chinese who does not represent his country right." Another Chinese Christian worker in Kiukiang said that the evacuation of the missionaries had had one good effect. It had taught the Chinese Christians to trust in God.

**Anti-Opium Week in Shanghai.**—During the week of October 2-8, 1927, the National Anti-Opium Association of China conducted a week of successful anti-narcotic meetings in Shanghai. Churches, women's

organizations, schools, hospitals, merchants and bankers met together and presented and pushed forward the program of this active Association. Over fifty meetings in all took place with an aggregate of at least 33,180 in attendance. Sermons were given dealing with the problem in thirty-two churches. The largest meeting was held in the Chinese city attended, it was estimated, by 5,000 people. Laborers' and farmers' organizations also participated. Students gave an entertainment at the Chamber of Commerce attended by 3,000 people. In addition there were street lectures and radio talks. The week began with a burning of opium at the Shanghai Opium Bureau. All this shows a live interest in the problem on the part of the Chinese, and a progressive program on the part of the Anti-Opium Association.

**Critical Evaluation of Life Ideals Needed in China.**—At the recent Institute of Pacific Relations, Mrs. Sophia Chen Zen, sometime Professor of History at the National University, Peking, among other things, said the following:—"One of the many evils of Chinese society is the nation-wide belief that the highest duty of a man is to get a male heir. This attitude towards life has done more harm to China than even opium-smoking or footbinding. It has reduced a man's mission to that of an insect.

"Many of China's young leaders are convinced that the most fundamental work for them to do at present is to effect a revolution in the old conception of the meaning of life so that every Chinese may be emancipated from the bondage of traditional beliefs, thereby becoming a free man and capable of thinking out things for himself.

"But what shall be the instrument whereby these leaders may effect the desired change? It is

science, for it is only by examining everything that comes into one's life with a scientific attitude of mind that one can hope to chase out the superficial and superstitious and keep what is rational and logical."

**The Mind of the Chinese Student in Japan.**—Mr. Liang Yung Chiang, Catechist connected with the C. M. S. Student Mission in Tokyo has recently summarized the ideas of Chinese students in Japan. They accept "The Three Principles of the People" and revere Dr. Sun Yat Sen whether they belong to the Kuomintang party or not. They aim to restore Chinese independence and freedom from foreign governments and militarists. Natural science and social science they deem of paramount importance. This emphasis on science leads them to oppose the religious ideas of the spiritual and the supernatural. Formerly it was held that the Chinese must choose one of three life-aims: (1) Make money. (2) Seek a high position. (3) Pursue a military career. These principles are now rejected. Interest in above ideas is attributed to three causes: (1) China's present situation. (2) The Japanese environment. (3) Western civilization which seems to them to speak in terms of power and money. The writer feels that in these ideas and attitudes lies danger for China and the world. He urges the conversion of the students to Christianity so that "the aspirations of the East may coalesce with those of the West under the dominating influence of Jesus Christ." From Tokyo News Letter, July, 1927, page 12.

**The Experience of the Anglo-Chinese College, Swatow.**—In the Autumn of 1925 this school was taken out of the control of the mission (English Presbyterian) by a series of undesirable machinations,

(see *CHINESE RECORDER*, February, 1927, page 150). Since then it has had no connection with either mission or church and repeated attempts to recover the property for the church have failed. In the meantime the school organized to take its place has gone from bad to worse. Disputes about the presidency and factions among the students have made its educational work futile. At the end of last term it nearly collapsed. It was taken over as a municipal middle school and was as such to be subsidized by the municipality. In spite of that change of status it began the last term with a small enrollment—about fifty. When the Red army occupied Swatow recently, the teachers and students fled and the buildings were occupied by soldiers with somewhat disastrous results to the equipment. When the first lot of soldiers evacuated the buildings were to some extent looted by the local people. Then the Cantonese soldiers came in. They still remain. For two years efforts have been made to get justice from whatever government was approachable in the matter.

**Looking After Orphans in China.**—There are at least twenty-five Christian orphanages scattered all over China in which are several thousands of boys and girls. We happen to know that the support of these institutions is in a very precarious position owing partly to the disturbed political and economic conditions within China and partly to the indefinite way in which arrangements are made for their support by those in the West who helped initiate them. Three years ago missionaries and Chinese Christians started the "Child Welfare Association of China" with a view to studying and meeting the problem of its dependent children. Overseas Chinese have shown considerable in-

terest in its aims and possibilities. There is a Chinese Advisory Committee in the United States of which Dr. T. T. Lew is a member. There is also an Advisory Committee for North America of which Hugh H. Monroe is chairman and J. R. Saunders executive secretary. Dr. A. J. Fisher and Rev. T. C. Shum are secretaries for work among the Chinese. This is the first cooperative effort to put the care of dependent children on a definite and workable basis in China. It is to be hoped that Chinese interest in the project, already considerable, can be increased and articulated so that Christians may get under this burden in more adequate and effective ways than ever before.

**Y. W. C. A. Summer Conferences.**—Uncertainty as to travelling conditions and the unpredictability of political developments made the task of arranging for summer conferences unusually difficult. Nevertheless, due to the persistence and determination of Miss Yang, the intrepid National Student Secretary, plans were prepared as usual: Summer camps were deemed inadvisable. Two field student conferences, however, one for middle school girls and a joint one for men and women college students, were held simultaneously in Shanghai from July 10-17, 1927. Each conference had about forty delegates, a somewhat less number than usual. Interest and enthusiasm ran as high as usual. Shortly after these conferences a Student Commission met in Nanking composed of delegates from the Y. W. C. A. the Y. M. C. A. and the Student Volunteer Movement. Their main theme for consideration was the possibility of forming a Christian Student Movement that would unite these three organizations and be in turn directly affiliated with the World's

Christian Student Federation. The fifteen delegates present came from all parts of the country. Their opinion was unanimous that such a united movement is needed. They did not, however, settle on the form of this organization but went back to their respective constituencies to work out a plan for small fellowship groups in which from three to twenty persons might worship together. After six months they will meet again to pool their experiences and plans.

**Condition of Mission Hospitals.**—(See also CHINESE RECORDER, July, 1927, page 466). The "China Medical Journal" (September, 1927, page 806) gives the latest available information on the condition of mission hospitals in Manchuria, Chihli, Shansi, Shensi, Kansu, Shantung and Hunan. Information has come to hand with regard to 84 hospitals. Of these 49 are running normally under permanent staff, foreign or Chinese or frequent supervision; 18 are carrying on under temporary arrangement with the Chinese staff; and 16 are closed. Of the remaining one no information has come to hand. Of those closed two have been looted and destroyed. Of the 16 hospitals closed no fewer than twelve are in Honan. Several of the medical superintendents of the hospitals running under temporary arrangement expect to resume their work shortly. A comparative statement of the condition of mission hospitals under the two Governments respectively is given at the end. Under the Southern Government 165 hospitals are included. Of these 21.2% are in a more or less normal condition; 43% are running under temporary arrangement; 2.4% have been seized by military authorities; and 33.3% are closed. Under the Northern Government 70 hospitals are included. Of these 70% are in

a more or less normal condition; 24.3% are running under temporary arrangement; 5.7% are closed; but none have been seized by the military. It is encouraging to know that even under conditions of widespread unrest and in such troublous times such a large percentage of these hospitals have kept going.

**A Glimpse at One District in Szechwan.**—Miss Alice Brethorst (W. F. M. S.) visited, in the early part of July, 1927, the Suining district with a view to ascertaining how help might best be given to the Chinese churches there. A full report of this trip is given in the "West China Missionary News," September, 1927. A few extracts therefrom are made herewith. We note that motor roads are being built in various directions. At Jien-chow the church service, conducted by a deacon in the absence of the pastor, was well attended. In eight contiguous out-stations the churches were all found open, though as the result of persecution accessions are not numerous at present. But in none of these places have the church members withdrawn. At Suining a warm welcome was accorded the missionary. No unseemly epithets were heard. While at this center the days were filled with committee meetings and big dinners. In the committee meetings it was taken for granted that *all* the missionaries were expected back. Nowhere was mission property found occupied by soldiers. At Suining, however, the W. F. M. S. compound, with its shady walks and tennis courts, had been turned into a public park. This practise conflicted with plans to open a summer school for girls. Many parties of men were taking advantage of this convenient resort. They were led to see that they were only guests by being met at the gate and treated to refreshments as such. In less than a week's time they

took the *hint* and ceased coming. The Friends' hospital at this center was found to be doing fine work under the able management of Dr. Ch'en and Miss Lo. Schools have been kept going and church services carried on at great personal sacrifices.

**Work of the Graduates of West China Union University.**—The future of a Christian University largely depends upon the work which is done by its students after graduating. The proof of the value of any institution is the calibre of its product. In this connection the work of the graduates of West China Christian Union University is very interesting; many of them are now doing excellent work throughout Szechuan. The graduates of a year ago are engaged as follows: five graduated in medicine, two from the Baptist Mission, two from the Canadian Mission and one from the Friends' Mission. One of the Baptist students, Mr. C. C. Fay, is now in full charge of their hospital in the city of Yachow, and the other, Mr. G. L. Lo, is in charge of the hospital in Suifu; both are reported to be doing excellent work. Of the two of the Canadian Mission, one, Mr. T. C. Yuan, is in full charge of the hospital in Chungking, where last year there were two missionary doctors and two foreign nurses. The other, Dr. L. H. Chen, is working with Dr. Wilford in the hospital in Chengtu, where he is doing good work. The other man, who is of the Friends' Mission, obtained a scholarship and is taking post-graduate work in Peking. Of the other graduates there were four from the Arts department and three in Science. The three science graduates are all teaching in the University, one is in charge of the Chemistry department, one is teaching bio-chemistry and one mathe-

matics. Of the other four, one is teaching history in the University, one is teaching in a middle school in the city, one has returned to his native province of Yunnan, where he is in charge of a large mission school, and the other was this year ordained to the Christian Ministry and is stationed in one of the churches of Chengtu. Thus all the men of last year are engaged in some form of Christian service: this is pretty generally true of all the alumni of this institution.

**Conditions Confronting Some Men's Christian Associations.**—On August 4, 1927, the Changsha Association buildings, so long in the hands of the People's Clubs, were returned. Association work in this city will probably have to be rebuilt from the ground up. The general secretary is Mr. Tan Hsin-I. On September 3, 1927, the Hangchow association buildings were vacated by the Municipal authorities. One result of the trying time through which the Association has passed is the complete re-organization of the staff. Mr. D. Y. Tong is general secretary. The stability of the local government, however, has not reached the point where it is deemed wise for the foreign staff to return permanently. Mr. Allen has gone to Nanchang where he expects to remain some months if conditions permit. Mr. W. P. Mills is visiting from time to time the Nanking Association. The Association at Chungking, though that city has been a storm center, is going on encouragingly. In spite of unsettled political and economic conditions a number of local campaigns for funds have been successfully pushed forward. The Foochow Association raised more than Mex. \$10,000. The Swatow Association early in the summer went considerably beyond its financial goal. In June the

Canton Association won a real moral and financial victory. They did not quite reach their financial goal but secured enough to assure a satisfactory year of work. From November 13-19, inclusive, the Educational Section of the National Committee is putting over a program for "Better Homes." On each day special attention is given to some particular aspect of the problem. Home Religion, Home Sanitation, Home Education, Home Recreation, Home Economy, Home Relations and Reunions will all receive attention. Some of the special activities planned are:—Home Inspection, Baby Talks, Talks to Mothers on the Care of Children, A Children's Hobby Exhibition, Talks to Boys on Sex Education, Special Sermons and Family Reunion Dinners. The appearance of such a vitally reconstructive program in this time of adverse conditions is especially encouraging.

**North China Congregationalists Send an Open Letter to Western Churches.**—Forty members of the North China (American Board) got together this summer and summarized their views on the future of missions in China. Space forbids a verbatim reproduction. Some of the main points in this letter, however, merit special mention. Appreciative reference is made to the high quality of the Chinese leadership connected with the work of the mission. This is attributed to the fact that for some time Chinese and missionary leaders have shared on an equal basis the responsibility for the work. Many of the responsible positions are already filled by Chinese. In consequence the recent evacuation of missionaries necessitated few changes in administrative positions. The organization has taken on "more and more of Chinese color." This is reflected in the name of the organization

which is now known as "The Congregational Union of the Chinese Christian Church," which is democratic throughout. For some time the policy has been to put the burden of the work in any local center on the local group. This policy should release the appropriations from the West for the "spreading of the Gospel to new fields." However, the extent of the field and the poverty of the Christians leave the attainment of complete self-support "still far off." A low economic level prevents the Chinese Churches from being able to carry on extension work. This fact, however, should not be allowed to prevent self-direction by these churches. The need of continued help from the West is particularly evident in the cases of educational and medical work. Academies, colleges and hospitals would, generally speaking, be "an impossible burden for the Chinese to carry in the near future." Innumerable villages in the four provinces, which constitute the field of this group, still have neither Christians or churches. Probably not more than one-tenth of the villages have a resident Christian. A few pertinent statistics are given with regard to medical work. The Fenchow Hospital receives 35% of its income from local sources: the Tehchow Hospital 50%. It is practically impossible to balance the difference by increasing the fees. In Fenchow, for instance, some patients pay as high as a three-months' wage in travel to and from the hospital; and 95% of the patients pay the equivalent of a day's wage for each day spent in the hospital. There is still, therefore, a tremendous opportunity for cooperation between western Christians and the Chinese Church in church extension work, schools and hospitals. This mission is in a "peculiarly favorable position" to carry on this experi-

ment of cooperation. "It is a demonstration that Christian brothers can work together for the Kingdom of God regardless of racial and national distinctions." To carry out this program calls for the continued help of western churches. Western churches are, therefore, called on to continue in the future the loyal support of this work which has been such a marked feature of the past.

**An Interesting Agricultural Experiment.**—At Ting Hsien, Chihli, a special effort is being made to understand and solve the problems of the farmer. It is being carried on by Chinese from outside the district desirous of helping their own people. This experiment began in a campaign, under the Mass Education Movement, to teach the farmers to read. At first the farmers were sceptical as to their ability in this direction. Finally, however, in this general district two hundred Village People's Schools were started in which there are now 10,000 students. A thousand graduates have proved to the farmers their possibilities along this line. Early last spring more than one hundred village elders met to consider this movement further. A General Committee for mass education was organized with one representative from each village. The responsibility for the work has devolved upon this committee with supervisory assistance from the headquarters in Peking. The financial responsibility for the schools is borne locally. The confidence won as a result of this educational campaign enabled the leaders of the Mass Education Movement to turn their attention to the larger field of rural education. Investigation was, therefore, made of the possibility of an intensively applied experiment looking towards the remaking of this, a typical Chinese farming district.

Two men from Peking, both having Ph.D.'s from universities in the United States, went down to help improve agricultural methods and increase their results. The farmers were again somewhat sceptical. But on the basis of the friendship won through the mass education campaign they consented to an agricultural experiment. For this purpose they allotted fifteen mou of land, on which the two Ph.D.'s went to work as practical farmers, planting and tending their own crops. The results were so good and so evident that the next year the farmers put at their disposal one hundred mou of land. Some local farmer boys were also induced to help in the labor thereon. Again the results were excellent. As a further result the people themselves gave twelve hundred mou for purposes of this useful experiment. In addition to the practical problems of the cultivation of crops, these scholar-farmers are working out improved farming devices at a cost within the financial reach of the farmers. They have also started a real investigation into the cost of living in this district, in which they have succeeded in winning the cooperation of the family, without whose help no such investigation could be carried on. Graduates of the village schools have been trained to assist in gathering the desired information. These returned students are living and working among the farmers as farmers. They are seeking to rebuild the farming community by remaking it on the spot. Theirs is not an academic gesture. It is an effort of vital and practical cooperation full of promise for the future. In a time of so many destructive movements such a constructive rural experiment is of most hopeful significance. Here is an experiment worth watching and imitating.

